

ANGELIC WISDOM

CONCERNING

The Divine Love and the Divine Wisdom

EMANUEL SWEDENBORG

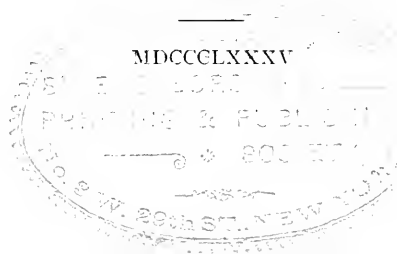
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- (i.) *Love and wisdom, and will and understanding therefrom, make the very life of man* (n. 363).
- (ii.) *The life of man in its first principles is in the brains, and in its derivatives in the body* (n. 365).
- (iii.) *Such as life is in its first principles, such it is in the whole and in every part* (n. 366).
- (iv.) *By means of first principles life is in the whole from every part, and in every part from the whole* (n. 367).
- (v.) *Such as the love is, such is the wisdom, consequently such is the man* (n. 368).

THERE IS A CORRESPONDENCE OF THE WILL WITH THE HEART, AND OF THE UNDERSTANDING WITH THE LUNGS (n. 371).

- (i.) *All things of the mind have relation to the will and understanding, and all things of the body to the heart and lungs* (n. 372).
- (ii.) *There is a correspondence of the will and understanding with the heart and lungs, consequently a correspondence of all things of the mind with all things of the body* (n. 374).
- (iii.) *The will corresponds to the heart* (n. 378).
- (iv.) *The understanding corresponds to the lungs* (n. 382).
- (v.) *By means of this correspondence many arcana relating to the will and understanding, as well as to love and wisdom, may be disclosed* (n. 385).
- (vi.) *Man's mind is his spirit, and the spirit is the man, while the body is an external by means of which the mind or spirit feels and acts in the world* (n. 386).
- (vii.) *The conjunction of man's spirit with his body is by means of the correspondence of his will and understanding with his heart and lungs, and their separation is from non-correspondence* (n. 390).

FROM THE CORRESPONDENCE OF THE HEART WITH THE WILL AND OF THE LUNGS WITH THE UNDERSTANDING, EVERYTHING MAY BE KNOWN THAT CAN BE KNOWN ABOUT THE WILL AND UNDERSTANDING, OR ABOUT LOVE AND WISDOM, THEREFORE ABOUT THE SOUL OF MAN (n. 394).

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- (ii.) *Love or the will strives unceasingly toward the human form and all things of that form* (n. 400).
- (iii.) *Love or the will is unable to effect anything by its human form without a marriage with wisdom or the understanding* (n. 401).
- (iv.) *Love or the will prepares a house or bridal bed for its future wife, which is wisdom or the understanding* (n. 402).

- (v.) *Love or the will prepares all things in its own human form, that it may act conjointly with wisdom or the understanding* (n. 403).
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- (viii.) *The third conjunction is through an affection for seeing truth, from which springs thought* (n. 404).
- (ix.) *Through these three conjunctions love or the will is in its sensitive life and in its active life* (n. 406).
- (x.) *Love or the will introduces wisdom or the understanding into all things of its house* (n. 408).
- (xi.) *Love or the will does nothing except in conjunction with wisdom or the understanding* (n. 409).
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- (xiii.) *Wisdom or the understanding, from the potency given to it by love or the will, can be elevated and can receive such things as are of light out of heaven, and perceive them* (n. 413).
- (xiv.) *Love or the will can in like manner be elevated and can receive such things as are of heat out of heaven, provided it loves wisdom, its consort, in that degree* (n. 414).
- (xv.) *Otherwise love or the will draws down wisdom, or the understanding, from its elevation, that it may act as one with itself* (n. 416).
- (xvi.) *Love or the will is purified in the understanding, if they are elevated together* (n. 419).
- (xvii.) *Love or the will is defiled in the understanding and by it, if they are not elevated together* (n. 421).
- (xviii.) *Love, when purified by wisdom in the understanding, becomes spiritual and celestial* (n. 422).
- (xix.) *Love, when defiled in the understanding and by it, becomes natural, sensual, and corporeal* (n. 424).
- (xx.) *The capacity to understand called rationality, and the capacity to act called freedom still remain* (n. 425).
- (xxi.) *Spiritual and celestial love is love towards the neighbor and love to the Lord; and natural and sensual love is love of the world and love of self* (n. 426).
- (xxii.) *It is the same with charity and faith and their conjunction as with the will and understanding and their conjunction* (n. 427).

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ANGELIC WISDOM CONCERNING DIVINE LOVE.

Part first.

LOVE IS THE LIFE OF MAN.

1. Man knows that there is such a thing as love, but he does not know what love is. He knows that there is such a thing as love from common speech, as when it is said, he loves me, a king loves his subjects, and subjects love their king, a husband loves his wife, a mother her children, and conversely; also, this or that one loves his country, his fellow-citizens, his neighbor; and likewise of things abstracted from person, as when it is said, one loves this or that thing. But although the word love is so universally used, hardly anybody knows what love is. And because one is unable, when he reflects upon it, to form to himself any idea of thought about it, he says either that it is not anything, or that it is merely something flowing in from sight, hearing, touch, or intercourse with others, and thus affecting him. He is wholly unaware that love is his very life; not only the common life of his whole body, and the common life of all his thoughts, but also the life of all their particulars. This a man of discernment can perceive when it is said: If you remove the affection which is from love, can you think anything, or do anything? Do not thought, speech, and action grow cold in the measure in which the affection which is from love grows cold? And do they not grow warm in the measure in which this affection grows warm? But this a man of discernment perceives simply by observing that such is the case, and not from any knowledge that love is the life of man.

2. Also, what the life of man is, no one knows unless he knows that it is love. If this is not known, one person may believe that man's life is only feeling and acting, and another that it is only thinking; when yet the first effect of life is thought, and the second effect of life is sensation and action. Thought is here said to be the first effect of life, yet there is thought which is interior and more interior, also exterior and more exterior. What is actually the first effect of life is inmost thought, which

is the perception of ends. But of these things hereafter, when the degrees of life are considered.

3. Some idea of love, as being the life of man, may be had from the sun's heat in the world. This heat is well known to be the common life, as it were, of all the vegetations of the earth. For by virtue of heat, coming forth in springtime, plants of every kind rise from the ground, deck themselves with leaves, then with blossoms, and finally with fruits, and thus, in a sense, live. But when, in the time of autumn and winter, heat withdraws, the plants are stripped of these signs of their life, and they wither. So it is with love in man; for heat and love mutually correspond. Therefore love also is warm.

GOD ALONE, CONSEQUENTLY THE LORD, IS LOVE ITSELF,
BECAUSE HE IS LIFE ITSELF, AND ANGELS AND MEN
ARE RECIPIENTS OF LIFE.

4. This will be fully shown in treatises on *Divine Providence* and on *Life*; it is sufficient here to say that the Lord, who is God of the universe, is uncreate and infinite, whereas a man or an angel is created and finite. And because the Lord is uncreate and infinite, He is *Esse* itself, which is called "Jehovah," and Life itself, or Life in Himself. From the uncreate, the infinite, *Esse* itself and Life itself, none can be created immediately, because the Divine is one and indivisible; but their creation must be from things created and finited, and so formed that the Divine can be in them. Since men and angels are such, they are recipients of life. Consequently, if any man suffers himself to be so far misled as to think that he is not a recipient of life but is Life, he cannot be withheld from the thought that he is God. A man's feeling as if he were life, and therefore believing himself to be so, arises from fallacy; for the principal cause is not perceived in the instrumental cause otherwise than as one with it. That the Lord is Life in Himself, He teaches in *John*,

"As the Father hath life in Himself, so also hath He given to the Son to have life in Himself" (v. 26).

He declares also that He is "life itself" (*John* xi. 25; xiv. 6).

Now since life and love are one (as is apparent from what has been said above, n. 1, 2), it follows that the Lord, because He is Life itself, is Love itself.

5. But that this may reach the understanding, it must needs be known positively that the Lord, because He is Love in its very essence, that is, Divine Love, appears before the angels in heaven as a sun, and that from that sun proceed heat and light; the heat which proceeds therefrom being in its essence love, and the light which proceeds therefrom being in its essence wisdom; and that angels so far as they are recipients of that spiritual heat and of that spiritual light, are loves and wisdoms; not loves and wisdoms from self, but from the Lord. This spiritual heat and this spiritual light not only flow into angels and affect them, but they also flow into men and affect them precisely as they become recipients; they become recipients according to their love to the Lord and love towards the neighbor. This sun itself, or the Divine Love, by its heat and its light, cannot create any one immediately from itself; for one so created would be love in its essence, which love is the Lord Himself; but it can create from substances and matters so formed as to be capable of receiving the very heat and the very light; comparatively as the sun of the world cannot by heat and light produce germinations on the earth immediately, but only out of earthly matters in which it can be present by its heat and light, and cause vegetation. In the spiritual world the Divine Love of the Lord appears as a sun, and from it proceed the spiritual heat and the spiritual light from which the angels derive love and wisdom, as may be seen in the work on *Heaven and Hell* (n. 116-140).

6. Since, then, man is not life, but a recipient of life, it follows that the conception of a man from his father is not a conception of life, but only a conception of the first and purest form capable of receiving life. To this, as to a nucleus or starting-point in the womb, are successively added substances and matters adapted in form, according to their order and degree, to the reception of life.

THE DIVINE IS NOT IN SPACE.

7. That the Divine, that is, God, is not in space, although omnipresent and with every man in the world, and with every angel in heaven, and with every spirit under heaven, cannot be comprehended by a merely natural idea, but it can by a spiritual idea. It cannot be comprehended by a natural idea, because in the natural idea there is space; for it is formed out of such things as are in the world, and in each and all of these,

as seen by the eye, there is space. In the world, everything great and small is of space ; everything long, broad, and high is of space ; in short, every measure, figure and form is of space. This is why it has been said that it cannot be comprehended, by a merely natural idea, that the Divine is not in space, when it is said that the Divine is everywhere. Still, by natural thought, a man may comprehend this, if only he admit into it something of spiritual light. For this reason something shall first be said about spiritual idea, and thought therefrom. Spiritual idea derives nothing from space, but it derives its all from state. State is predicated of love, of life, of wisdom, of affections, of joys therefrom ; in general, of good and of truth. An idea of these things which is truly spiritual has nothing in common with space ; it is higher and looks down upon the ideas of space as heaven looks down upon the earth. But since angels and spirits see with eyes, just as men in the world do, and since objects cannot be seen except in space, therefore in the spiritual world where angels and spirits are, there appear to be spaces like the spaces on earth ; yet they are not spaces, but appearances ; for they are not fixed and constant, as spaces are on earth. They can be lengthened or shortened ; they can be changed or varied. Thus because they cannot be determined in that world by measure, they cannot be comprehended by any natural idea, but only by a spiritual idea. The spiritual idea of distances of space is the same as of distances of good or distances of truth, which are affinities and likenesses according to states of goodness and truth.

8. From this it may be seen that man is unable, by a merely natural idea, to comprehend that the Divine is everywhere, and yet not in space ; but that angels and spirits comprehend this clearly ; consequently that a man also may, provided he admits into his thought something of spiritual light ; and this for the reason that it is not his body which thinks, but his spirit, thus not his natural, but his spiritual.

9. But many fail to comprehend this because of their love of the natural, which makes them unwilling to raise the thoughts of their understanding above the natural into spiritual light ; and those who are unwilling to do this can think only from space, even concerning God ; and to think according to space concerning God is to think concerning the expanse of Nature. This has to be premised, because without a knowledge and some perception that the Divine is not in space, nothing can be understood about the Divine Life, which is Love and Wisdom,

of which subjects this volume treats; and hence little, if anything, about Divine Providence, Omnipresence, Omniscience, Omnipotence, Infinity and Eternity, which will be treated of in succession.

10. It has been said that in the spiritual world, just as in the natural world, there appear to be spaces, consequently also distances, but that these are appearances according to spiritual affinities which are of love and wisdom, that is, of good and truth. From this it is that the Lord, although everywhere in the heavens with the angels, nevertheless appears high above them as a sun. Furthermore, since reception of love and wisdom causes affinity with Him, those heavens appear nearer to Him in which the angels are, from reception, in closer affinity with Him, than those in which the affinity is more remote. From this it is also that the heavens, of which there are three, are distinct from each other, likewise the societies of each heaven; and further, that the hells under them are remote according to their rejection of love and wisdom. The same is true of men, in whom and with whom the Lord is present throughout the whole earth; and this solely for the reason that the Lord is not in space.

GOD IS VERY MAN.

11. In all the heavens there is no other idea of God than that He is Man, because heaven as a whole and in part is in form like man, and because the Divine which is with the angels constitutes heaven, and because thought proceeds according to the form of heaven; consequently it is impossible for the angels to think of God in any other way. And from this it is that all those in the world who are conjoined with heaven think of God in the same way when they think interiorly in themselves, that is, in their spirit. From this fact that God is Man, all angels and all spirits, in their complete form, are men. This results from the form of heaven, which is like itself in its greatest and in its least parts. That heaven as a whole and in part is in form like man may be seen in the work on *Heaven and Hell* (n. 59-87); and that thoughts proceed according to the form of heaven (n. 203, 204). It is known from *Genesis* (i. 26, 27), that men were created after the image and likeness of God. God also appeared as a man to Abraham and to others. The ancients, from the wise even to the simple, thought of God no otherwise than as being a Man; and when

at length they began to worship a plurality of gods, as at Athens and Rome, they worshipped them all as men. What is here said may be illustrated by the following extract from a small treatise already published :

• The Gentiles, especially the Africans, who acknowledge and worship one God, the Creator of the universe, have concerning God the idea that He is a Man, and declare that no one can have any other idea of God. When they learn that there are many who cherish an idea of God as something cloudlike in the midst of things, they ask where such persons are; and on being told that they are among Christians, they declare it to be impossible. They are informed, however, that this idea arises from the fact that God in the Word is called "a spirit," and of a spirit they have no other idea than of a bit of cloud, not knowing that every spirit and every angel is a man. An examination, nevertheless, was made, whether the spiritual idea of such persons was like their natural idea, and it was found to be different with those who acknowledge the Lord interiorly as God of heaven and earth. I heard a certain elder from the Christians say that no one can have an idea of a Human Divine; and I saw him taken about to various nations, and successively to such as were more and more interior, and from them to their heavens, and finally to the Christian heaven; and everywhere their interior perception concerning God was communicated to him, and he observed that they had no other idea of God than that He is Man, which is the same as the idea of a Human Divine."

12. The common people in Christendom have an idea that God is a Man, because God in the Athanasian doctrine of the Trinity is called a "Person." But those who are esteemed wiser than the common people pronounce God to be invisible; and this for the reason that they cannot comprehend how God, as a Man, could have created heaven and earth, and then could have filled the universe with His presence, and many things besides, which cannot enter the understanding so long as the truth that the Divine is not in space is ignored. Those, however, who approach the Lord alone think of a Human Divine, thus of God as Man.

13. How important it is to have a correct idea of God can be known from the truth that the idea of God constitutes the inmost of thought with all who have religion, for all things of religion and all things of worship look to God. And since God, universally and in particular, is in all things of religion and of worship, without a proper idea of God no communication with the heavens is possible. From this it is that in the spiritual world every nation has its place allotted in accordance with its idea of God as Man; for in this idea, and in no other, is the idea of the Lord. That man's state of life after

death is according to the idea of God in which he has become confirmed, is manifest from the opposite of this, namely, that the denial of God, and, in the Christian world, the denial of the Divinity of the Lord, constitutes hell.

IN GOD-MAN **ESSE* AND *EXISTERE* ARE †ONE DISTINCTLY.

14. Where *Esse* is *Existere* is; one is not possible apart from the other. For *Esse* is by means of *Existere*, and not apart from it. This the rational mind comprehends when it thinks whether there can possibly be any *Esse* which does not Exist, and whether there can possibly be *Existere* except from *Esse*. And since one is possible with the other, and not apart from the other, it follows that they are one, but one distinctly. They are one distinctly like Love and Wisdom; in fact, love is *Esse*, and wisdom is *Existere*; for there can be no love except in wisdom, nor can there be any wisdom except from love; consequently when love is in wisdom, then it EXISTS. These two are one in such a way that they may be distinguished in thought but not in operation, and because they may be distinguished in thought though not in operation, it is said that they are one ‡distinctly. *Esse* and *Existere* in God-Man are also one distinctly like soul and body. There can be no soul apart from its body, nor body apart from its soul. The Divine soul of God-Man is what is meant by Divine *Esse*, and the Divine Body is what is meant by Divine *Existere*. That a soul can exist apart from a body, and exercise thought and wisdom, is an error springing from fallacies; for every man's soul is in a spiritual body after it has cast off the material coverings which it carried about in the world.

15. *Esse* is not *Esse* unless it Exists, because before this it is not in a form, and if not in a form it has no quality; and what has no quality is not anything. That which Exists from *Esse*, for the reason that it is from *Esse*, makes one with it. From this there is a uniting of the two into one; and from

* *To be and to exist.* Swedenborg seems to use this word "exist" nearly in the classical sense of springing or standing forth, becoming manifest, taking form. The distinction between *esse* and *existere* is essentially the same as between substance and form.

† For the meaning of this phrase, "*distincte unum*," see below in this paragraph, also n. 17, 22, 34, 223, and *Div. Prov.*, n. 4.

‡ It should be noticed, that in Latin, *distinctly* is the adverb of the verb *distinctu*. If translated *distinguishably*, this would appear.

this each is the other's mutually and interchangeably, and each is wholly in all things of the other as it is in itself.

16. From this it can be seen that God is Man, and consequently He is God-Existing; not existing from Himself but in Himself. He who has existence in Himself, He is God from whom all things are.

IN GOD-MAN INFINITE THINGS ARE ONE DISTINCTLY.

17. That God is infinite is well known, for He is called the Infinite; and He is called the Infinite because He is infinite. He is infinite not from this alone, that He is very *Esse* and *Existere* in itself, but because in Him there are infinite things. An Infinite without infinite things in it, is infinite in name only. The infinite things in Him cannot be called infinitely many, or infinitely all, because of the natural idea of many and of all; for the natural idea of infinitely many is limited, and of infinitely all, though not limited, is derived from limited things in the universe. And because man's ideas are natural, he cannot, by any refinement or approximation, come into a perception of the infinite things in God; and though an angel is able by refinement and approximation, because he is in spiritual ideas, to rise above the degree of man, still he cannot attain to that perception.

18. That in God there are infinite things, any one may convince himself who believes that God is Man; for, being Man, He has a body and every thing pertaining to it, that is, a face, breast, abdomen, loins and feet; for without these He would not be Man. And having these, He also has eyes, ears, nose, mouth and tongue; also the parts within man, as the heart and lungs, and their connections, all of which, taken together, make man to be man. In a created man these parts are many, and regarded in their combinations are numberless; but in God-Man they are infinite, nothing whatever is lacking, and from this He has infinite perfection. This comparison holds between created man and the uncreated Man who is God, because God is Man; and He Himself says that the man of this world was created after His image and into His likeness (*Gen.* i. 26, 27).

19. That in God there are infinite things, is still more evident to the angels from the heavens in which they dwell. The whole heaven, consisting of myriads of myriads of angels, in its universal form is like a man. So is each society of heaven, be it

larger or smaller. From this, too, an angel is a man, for an angel is a heaven in least form. (This is shown in the work *On Heaven and Hell*, n. 51-86.) Heaven as a whole, in part, and in the individual, is in that form by virtue of the Divine which the angels receive; for in the measure in which an angel receives from the Divine is he a man in a perfected form. From this it is that angels are said to be in God, and God in them; also, that God is their all. How many things there are in heaven cannot be told; and because the Divine is what makes heaven, and consequently these unspeakably many things are from the Divine, it is clearly evident that there are infinite things in Very Man, who is God.

20. From the created universe a like conclusion may be drawn when it is regarded from uses and their correspondences. But before this can be understood some preliminary explanations must be given.

21. Because in God-Man there are infinite things which appear in heaven, in angel, and in man, as in a mirror; and because God-Man is not in space (as was shown above, n. 7-10), it can, to some extent, be seen and comprehended how God can be Omnipresent, Omniscient, and All-providing; and how, as Man, He could create all things, and as Man can hold the things created by Himself in their order to eternity.

22. That in God-Man infinite things are one distinctly, can also be seen, as in a mirror, from man. In man there are many and numberless things, as said above; but still man feels them all as one. From sensation he knows nothing of his brains, of his heart and lungs, of his liver, spleen, and pancreas; or of the numberless things in his eyes, ears, tongue, stomach, generative organs, and the remaining parts; and because from sensation he does not know about these things, he is to himself as one. The reason is that all these are in such a form that not one can be lacking; for it is a form recipient of life from God-Man (as was shown above, n. 4-6). From the order and connection of all things in such a form there comes the feeling, and from that the idea, as if they were not many and numberless, but were one. From this it may be concluded that the many and numberless things which make in man a seeming one, in Very Man who is God, are one distinctly, yea, most distinctly.

THERE IS ONE GOD-MAN, FROM WHOM ALL THINGS ARE.

23. All things of human reason join, and as it were centre on this, that there is one God, the Creator of the universe; consequently a man who has reason, from the general nature of his understanding, does not and cannot think otherwise. Say to any man of sound reason that there are two Creators of the universe, and you will be sensible of his repugnance, and this, perhaps, from the mere sound of the phrase in his ear; from which it appears that all things of human reason join and centre on this, that God is one. There are two reasons for this. *First*, the very capacity to think rationally, in itself considered, is not man's, but is God's in man; upon this capacity human reason in its general nature depends, and this general nature of reason causes man to see as from himself that God is one. *Secondly*, by means of that capacity man either is in the light of heaven, or he derives the general nature of his thought therefrom; and it is a universal of the light of heaven that God is one. It is otherwise when man by that capacity has perverted the lower parts of his understanding; such a man indeed is endowed with that capacity, but by the twist that he gives to these lower parts, he turns it contrariwise, and thereby his reason becomes unsound.

24. Every man, even if unconsciously, thinks of a company of men as of one man; therefore he instantly perceives what is meant when it is said that a king is the head, and the subjects are the body, also that this or that person has such a place in the general body, that is, the kingdom. As it is with the body politic, so is it with the body spiritual. The body spiritual is the church; its head is God-Man; and from this it is plain what sort of a man the church thus viewed would appear to be, if one God, the Creator and Sustainer of the universe, were not thought of, but instead of one, several. The church thus viewed would appear as one body with several heads; thus not as a man, but as a monster. If it be said that these heads have one essence, and that thus together they make one head, the only conception possible is either that of one head with several faces or of several heads with one face; thus making the church, viewed as a whole, appear deformed. But in truth, the one God is the head, and the church is the body, which acts under the command of the head, and not from itself; as is also the case in man; and from this it is that there

can be only one king in a kingdom, for several kings would rend it asunder, but one is able to hold it together.

25. So would it be with the church scattered throughout the whole globe, which is called a communion, because it is like one body under one head. It is known that the head rules the body under it at will; for understanding and will have their seat in the head; and in conformity to the understanding and will the body is directed, even to the extent that the body is nothing but obedience. As the body can do nothing except from the understanding and will in the head, so the man of the church can do nothing except from God. The body seems to act of itself, as if the hands and feet in acting are moved of themselves, or the mouth and tongue in speaking vibrate of themselves, when, in fact, they do not in the slightest degree act of themselves, but only from an affection of the will and the consequent thought of the understanding in the head. Suppose, now, one body to have more than one head, and each head to be independent, from its own understanding and its own will, could such a body continue to exist? For among several heads, singleness of mind such as results from one head would be impossible. As in the church, so in the heavens; heaven consists of myriads of myriads of angels, and unless these all and each looked to one God, they would fall away from one another, and heaven would be broken up. Consequently, if an angel of heaven but thinks of a plurality of gods he is at once separated; for he is cast out into the outmost boundary of the heavens, and sinks downward.

26. Because the whole heaven and all things of heaven have relation to one God, angelic speech is of such a nature that by a certain unison flowing from the unison of heaven it closes in a single cadence—a proof that it is impossible for the angels to think otherwise than of one God; for speech is from thought.

27. Who that has sound reason will not perceive that the Divine is not divisible? also that a plurality of Infinites, of Uncreates, of Omnipotents, and of Gods, is impossible? Suppose one destitute of reason were to declare that a plurality of Infinites, of Uncreates, of Omnipotents, and of Gods is possible, if only they have one identical essence (for this would make one Infinite, Uncreate, Omnipotent, and God), would not the one identical essence be one identity? And one identity is not possible to several. If it should be said that one is

from the other, the one which is from the other is not God in Himself; nevertheless, God in Himself is the God from whom all things are (see above, n. 16).

THE DIVINE ESSENCE ITSELF IS LOVE AND WISDOM.

28. Sum up all things you know and submit them to careful reflection, and in some elevation of spirit search for the universal of all things, and you cannot conclude otherwise than that it is Love and Wisdom. For these are the two essentials of all things of man's life; everything of that life, civil, moral, and spiritual, hinges upon these two, and apart from these two is nothing. It is the same with all things of the life of the collective Man, which is, as was said above, a society, larger or smaller, a kingdom, an empire, a church, and also the angelic heaven. Take away love and wisdom from these, and consider whether they be anything, and you will find that apart from love and wisdom as their origin they are nothing.

29. Love together with wisdom in its very essence is in God. This no one can deny; for God loves every one from love in itself, and leads every one from wisdom in itself. The created universe, too, viewed in relation to its order, is so full of wisdom coming forth from love that all things in the aggregate may be said to be wisdom itself. For things limitless are in such order, successively and simultaneously, that taken together they make a one. It is from this, and this alone, that they can be held together and continually preserved.

30. It is because the very Divine Essence is love and wisdom that man has two capacities for life; from one of these he has understanding, from the other, will. The capacity from which he has understanding derives everything it has from the influx of wisdom from God, and the capacity from which he has will derives everything it has from the influx of love from God. Man's not being truly wise and not loving rightly does not take away these capacities, but merely closes them up; and so long as they are closed up, his understanding may be called understanding and his will may be called will, but they are not such in essence. If these two capacities, therefore, were to be taken away, all that is human would perish; for the human is to think and to speak from thought, and to will and act from will. From this it is clear that the Divine has its seat in man in these two capacities, the capacity to be wise and the capacity to love (that is, that one may be wise and love).

That in man there is a possibility of loving [and being wise], even when he is not wise as he might be and does not love as he might, has been made known to me from much experience, and will be abundantly shown elsewhere.

31. It is because the very Divine Essence is Love and Wisdom, that all things in the universe have relation to good and truth; for everything that proceeds from love is called good, and everything that proceeds from wisdom is called truth. But of this more hereafter.

32. It is because the very Divine Essence is Love and Wisdom, that the universe and all things in it, alive and not alive, have unceasing existence from heat and light; for heat corresponds to love, and light corresponds to wisdom. Consequently spiritual heat is love and spiritual light is wisdom. But of this, also, more hereafter.

33. From the Divine Love and from the Divine Wisdom, that make the very Essence which is God, all affections and thoughts with man have their rise—affections from Divine Love, and thoughts from Divine Wisdom; and each and all things of man are nothing but affection and thought; these two are like fountains of all things of man's life. All enjoyments and pleasantnesses of his life are from these—enjoyments from the affection of his love, and pleasantnesses from the thought therefrom. Now since man was created to be a recipient, and is a recipient in the degree in which he loves God, and from love to God is wise; in other words, in the degree in which he is affected by those things which are from God, and thinks from that affection, it follows that the Divine Essence, which is the Creator, is Divine Love and Divine Wisdom.

DIVINE LOVE IS OF DIVINE WISDOM, AND DIVINE WISDOM
IS OF DIVINE LOVE.

34. In God-Man Divine *Esse* and Divine *Existere* are one distinctly (as may be seen above, n. 14-16). And because Divine *Esse* is Divine Love, and Divine *Existere* is Divine Wisdom, these are likewise one distinctly. They are said to be one distinctly, because love and wisdom are two distinct things, yet so united that love is of wisdom, and wisdom of love, for in wisdom love IS, and in love wisdom EXISTS; and since wisdom derives its *Existere* from love (as was said above, n. 15), therefore Divine Wisdom also is *Esse*. From this it follows that love and wisdom taken together are Divine *Esse*,

but taken distinctly love is called Divine *Esse*, and wisdom Divine *Existere*. Such is the angelic idea of Divine Love and of Divine Wisdom.

35. Since there is such a union of love and wisdom and of wisdom and love in God-Man, there is one Divine Essence. For the Divine Essence is Divine Love because it is of Divine Wisdom, and is Divine Wisdom, because it is of Divine Love. And since there is such a union of these, the Divine Life is one. Life is the Divine Essence. Divine Love and Divine Wisdom are a one because the union is reciprocal, and reciprocal union causes oneness. Of reciprocal union, however, more will be said elsewhere.

36. There is also a union of love and wisdom in every divine work; from which it has perpetuity, yea, its everlasting duration. If there be more of Divine Love than of Divine Wisdom, or more of Divine Wisdom than of Divine Love, in any created work, it can have continued existence only in the measure in which the two are equally in it; whatever is in excess passes off.

37. The Divine Providence in the reforming, regenerating, and saving of men, partakes equally of Divine Love and of Divine Wisdom. From more of Divine Love than Divine Wisdom, or from more of Divine Wisdom than Divine Love, man cannot be reformed, regenerated and saved. Divine Love wills to save all, but it can save only by means of Divine Wisdom; to Divine Wisdom belong all the laws through which salvation is effected; and these laws Love cannot transcend, because Divine Love and Divine Wisdom are one, and act in unison.

38. In the Word, Divine Love and Divine Wisdom are meant by "righteousness" and "judgment," Divine Love by "righteousness," and Divine Wisdom by "judgment;" for this reason "righteousness" and "judgment" are applied in the Word to God; as in *David*,

"Righteousness and judgment are the support of Thy throne" (Ps. lxxxix. 14);

"Jehovah shall bring forth righteousness as the light, and judgment as the noonday" (Ps. xxxvii. 6);

in *Hosca*,

"I will betroth thee unto Me forever, . . . in righteousness, and in judgment" (ii. 19);

in *Jeremiah*,

"I will raise unto David a righteous branch, who shall reign as king, . . . and shall execute judgment and righteousness in the earth" (xxiii. 5);

in *Isaiah*,

"He shall sit upon the throne of David, and upon his kingdom, to establish it in judgment and in righteousness" (ix. 7) ;

"Jehovah shall be exalted, because He hath filled the earth with judgment and righteousness" (xxxiii. 5) ;

in *David*,

"When I shall have learned the judgments of thy righteousness. . . .
Seven times a day do I praise Thee, because of the judgments of thy righteousness" (Ps. cxix. 7, 164).

The same is meant by "life" and "light" in *John*,

"In Him was life, and the life was the light of men" (i. 4).

By "life" in this passage is meant the Lord's Divine Love, and by "light" His Divine Wisdom. The same also is meant by "life" and "spirit" in *John*,

"Jesus said, The words which I speak unto you, they are spirit, and they are life" (vi. 63).

39. In man love and wisdom appear as two separate things, yet in themselves they are one distinctly, because with man wisdom is such as the love is, and love is such as the wisdom is. The wisdom which does not make one with its love appears to be wisdom, but it is not; and the love which does not make one with its wisdom appears to be the love of wisdom, but it is not; for the one must derive its essence and its life reciprocally from the other. With man love and wisdom appear as two separate things, because with him the capacity for understanding may be elevated into the light of heaven, but not the capacity for loving, except in the measure in which he acts according to his understanding. Any apparent wisdom, therefore, which does not make one with the love of wisdom, sinks back into the love which does make one with it; and this may be a love of unwisdom, yea, of insanity. Thus a man may know from wisdom that he ought to do this or that, and yet he does not do it, because he does not love it. But so far as a man does from love what wisdom teaches, he is so far an image of God.

DIVINE LOVE AND DIVINE WISDOM ARE SUBSTANCE AND
ARE FORM.

40. The idea of men in general about love and about wisdom is like something hovering and floating in thin air or ether :

or like what exhales from something of this kind. Scarcely any one believes that they are really and actually substance and form. Even those who recognise that they are substance and form still think of the love and the wisdom outside the subject and as issuing from it. For they call substance and form that which they think of outside the subject and as issuing from it, even though it be something hovering and floating; not knowing that love and wisdom are the subject itself, and that what is perceived outside of it and as hovering and floating is nothing but an appearance of the state of the subject in itself. There are several reasons why this has not hitherto been seen, one of which is, that appearances are the first things out of which the human mind forms its understanding, and these appearances the mind can shake off only by the exploration of causes; and if the cause lies deeply hidden, the mind can explore it only by keeping the understanding for a long time in spiritual light; and this it cannot do by reason of the natural light which continually withdraws it. The truth is, however, that love and wisdom are the real and actual substance and form which constitute the subject itself.

41. But as this is contrary to appearance, it may seem not to merit belief unless it be proved; and since it can be proved only by such things as man can apprehend by his bodily senses, by these it shall be shown. Man has five external senses, called touch, taste, smell, hearing and sight. The subject of touch is the skin by which man is enveloped, the very substance and form of the skin causing it to feel whatever is applied to it. The sense of touch is not in the things applied, but in the substance and form of the skin, which are the subject; the sense itself is nothing but an affecting of the subject by the things applied. It is the same with taste; this sense is only an affecting of the substance and form of the tongue; the tongue is the subject. It is the same with smell; it is well known that odor affects the nostrils, and that it is in the nostrils, and that the nostrils are affected by the odoriferous particles touching them. It is the same with hearing, which seems to be in the place where the sound originates; but the hearing is in the ear, and is an affecting of its substance and form; that the hearing is at a distance from the ear is an appearance. It is the same with sight. When a man sees objects at a distance, the seeing appears to be there; yet the seeing is in the eye which is the subject, and is likewise an affecting of the subject. Distance is solely from the judgment

concluding about space from things intermediate, or from the diminution and consequent indistinctness of the object, an image of which is produced interiorly in the eye according to the angle of incidence. From all this it is evident that sight does not go out from the eye to the object, but that the image of the object enters the eye and affects its substance and form. Thus it is just the same with sight as with hearing; hearing does not go out from the ear to catch the sound, but the sound enters the ear and affects it. From all this it can be seen that the affecting of the substance and form which causes sense is not a something separate from the subject, but only causes a change in it, the subject remaining the subject then as before and afterwards. From this it follows that seeing, hearing, smell, taste, and touch, are not a something volatile flowing from their organs, but are the organs themselves, considered in their substance and form, and that when the organs are affected sense is produced.

42. The same is the case with love and wisdom, with this difference only, that the substances and forms which are love and wisdom are not obvious to the eyes as the organs of the external senses are. Nevertheless, no one can deny that those things of wisdom and love, which are called thoughts, perceptions and affections, are substances and forms, and not entities flying and flowing out of nothing, or abstracted from real and actual substance and form, which are subjects. For in the brain are substances and forms innumerable, in which every interior sense which pertains to the understanding and will has its seat. The affections, perceptions and thoughts there are not exhalations from these substances, but are all actually and really subjects emitting nothing from themselves, but merely undergoing changes according to whatever flows against and affects them. This may be seen from what has been said above about the external senses. Of what thus flows against and affects more will be said below.

43. From all this it may now first be seen that Divine Love and Divine Wisdom in themselves are substance and form; for they are very *Esse* and *Existere*; and unless they were such *Esse* and *Existere* as they are substance and form, they would be a mere thing of reasoning, which in itself is nothing.

DIVINE LOVE AND DIVINE WISDOM ARE SUBSTANCE AND FORM
IN ITSELF, THUS THE VERY AND THE ONLY.

44. That Divine Love and Divine Wisdom are substance and form has been proved just above ; and that Divine *Esse* and *Existere* are *Esse* and *Existere* in itself, has also been said above. It cannot be said to be *Esse* and *Existere* from itself, because this involves a beginning, and a beginning from something within it which would be *Esse* and *Existere* in itself. But very *Esse* and *Existere* in itself is from eternity. Very *Esse* and *Existere* in itself is also uncreated, and everything created must needs be from an Uncreate. What is created is also finite, and the finite can exist only from the Infinite.

45. He who by exercise of thought is able to grasp the idea of, and to comprehend, *Esse* and *Existere* in itself, can certainly perceive and comprehend that it is the Very and the Only. That is called the Very which alone is ; and that is called the Only from which every thing else proceeds. Now because the Very and the Only is substance and form, it follows that it is the very and only substance and form. Because this very substance and form is Divine Love and Divine Wisdom, it follows that it is the very and only Love, and the very and only Wisdom ; consequently, that it is the very and only Essence, as well as the very and only Life ; for Life is Love and Wisdom.

46. From all this it can be seen how sensually (that is, how much from the bodily senses and their blindness in spiritual matters) do those think who maintain that Nature is from herself. They think from the eye, and are not able to think from the understanding. Thought from the eye closes the understanding, but thought from the understanding opens the eye. Such persons cannot think at all of *Esse* and *Existere* in itself, and that it is Eternal, Uncreate, and Infinite ; neither can they think at all of life, except as a something fleeting and vanishing into nothingness ; nor can they think otherwise of Love and Wisdom, nor at all that from these are all things of nature. Neither can it be seen that from these are all things of nature, unless nature is regarded, not from some of its forms, which are merely objects of sight, but from Uses in their succession and order. For uses are from life alone, and their succession and order are from wisdom and love alone ; while forms are only containants of uses. Consequently, if forms alone are regarded, nothing of life, still less anything of love and wisdom, thus nothing of God, can be seen in nature.

DIVINE LOVE AND DIVINE WISDOM MUST NECESSARILY BE
AND HAVE EXISTENCE IN OTHERS CREATED BY IT-
SELF.

47. It is the essential of love not to love self, but to love others, and to be conjoined with others by love. It is the essential of love, moreover, to be loved by others, for thus conjunction is effected. The essence of all love consists in conjunction; this, in fact, is its life, which is called enjoyment, pleasantness, delight, sweetness, bliss, happiness, and felicity. Love consists in this, that its own should be another's; to feel the joy of another as joy in oneself, that is loving. But to feel one's own joy in another and not the other's joy in oneself is not loving; for this is loving self, while the former is loving the neighbor. These two kinds of love are diametrically opposed to each other. Either, it is true, conjoins; and to love one's own, that is, oneself, in another does not seem to divide; but it does so effectually divide that so far as any one has loved another in this manner, so far he afterwards hates him. For such conjunction is by its own action gradually loosened, and then, in like measure, love is turned to hate.

48. Who that is capable of discerning the essential character of love cannot see this? For what is it to love self alone, instead of loving some one outside of self by whom one may be loved in return? Is not this separation rather than conjunction? Conjunction of love is by reciprocation; and there can be no reciprocation in self alone. If there is thought to be, it is from an imagined reciprocation in others. From this it is clear that Divine Love must necessarily be and exist in others whom it may love, and by whom it may be loved. For as there is such a need in all love, it must be to the fullest extent, that is, infinitely, in Love Itself.

49. With respect to God; it is impossible for Him to love others and to be loved reciprocally by others in whom there is anything of infinity, that is, anything of the essence and life of love in itself, or anything of the divine. For if there were beings having in them anything of infinity, that is, of the essence and life of love in itself, that is, of the divine, it would not be God loved by others, but God loving Himself; since the Infinite, that is, the Divine, is one only, and if this were in others, it would be the Very in them, and would be the Very love of self, of which not the least trace can

possibly be in God ; for this is wholly opposed to the Divine Essence. Consequently, for this relation to be possible there must needs be others in whom there is nothing of the Divine in itself. That it is possible in beings created from the Divine will be seen below. But that it may be possible, there must be Infinite Wisdom making one with Infinite Love ; that is, there must be the Divine Love of Divine Wisdom, and the Divine Wisdom of Divine Love (concerning which see above, n. 34-39).

50. Upon a perception and knowledge of this mystery depend a perception and knowledge of all things of existence, that is, creation, also of all things of continued existence, that is, preservation by God ; in other words, of all the works of God in the created universe ; of which the following pages treat.

51. But do not, I entreat you, confuse your ideas with time and with space, for so far as time and space enter into your ideas when you read what follows, you will not understand it ; for the Divine is not in time and space. This will be seen clearly in the progress of this work, and in particular from what is said of eternity, infinity, and omnipresence.

ALL THINGS IN THE UNIVERSE ARE CREATIONS FROM THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD-MAN.

52. So full of Divine Love and Divine Wisdom is the universe in greatest and least, and in first and last things, that it may be said to be Divine Love and Divine Wisdom in an image. That this is so is clearly evident from the correspondence of all things of the universe with all things of man. There is such correspondence of each and every thing that has existence in the created universe with each and every thing of man, that man may be said to be a universe. There is a correspondence of his affections, and thence of his thoughts, with all things of the animal kingdom ; of his will, and thence of his understanding, with all things of the vegetable kingdom ; and of his outmost life with all things of the mineral kingdom. That there is such a correspondence is not apparent to any one in the natural world, but it is apparent to every one who gives heed to it in the spiritual world. In that world there are all things which have existence in the natural world in its three kingdoms, and they are correspondences of affec-

tions and thoughts, that is, of affections from the will and of thoughts from the understanding, also of the outmost things of the life, of those in that world, around whom all these things are visible, presenting an appearance like that of the created universe, with the difference that it is in lesser form. From this it is very evident to angels, that the created universe is an image representative of God-Man, and that it is His Love and Wisdom which are presented, in an image, in the universe. Not that the created universe is God-Man, but that it is from Him; for nothing whatever in the created universe is substance and form in itself, or life in itself, or love and wisdom in itself, yea, neither is man a man in himself, but all is from God, who is Man, Wisdom and Love, also Form and Substance, in itself. That which has Being-in-itself is uncreate and infinite; but whatever is from Very Being, since it contains in it nothing of Being-in-itself, is created and finite, and this exhibits an image of Him from whom it has being and existence.

53. Of things created and finite *esse* and *existere* can be predicated, likewise substance and form, also life, and even love and wisdom; but these are all created and finite. This can be said of things created and finite, not because they possess anything Divine, but because they are in the Divine, and the Divine is in them. For everything created is, in itself, inanimate and dead, but all things are animated and made alive by this, that the Divine is in them, and that they are in the Divine.

54. The Divine is not in one subject differently from what it is in another, but one created subject differs from another; for no two things can be precisely alike, consequently each thing is a different containant. On this account, the Divine as imaged forth presents a variety of appearances. Its presence in opposites will be discussed hereafter.

ALL THINGS IN THE CREATED UNIVERSE ARE RECIPIENTS OF
THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD-
MAN.

55. It is well known that each and all things of the universe are created by God; hence the universe, with each and every thing pertaining to it, is called in the Word the work of the hands of Jehovah. There are those who maintain that the world, in its aggregate, was created out of nothing, and of that

nothing an idea of absolute nothingness is entertained. From absolute nothingness, however, nothing is or can be made. This is an established truth. The universe, therefore, which is God's image, and consequently full of God, could be created only in God from God; for God is *Esse* itself, and from *Esse* must be whatever is. To create what is, from nothing which is not, is a direct contradiction. But still, that which is created in God from God is not continuous from Him; for God is *Esse* in itself, and in created things there is not any *Esse* in itself. If there were in created things any *Esse* in itself, this would be continuous from God, and that which is continuous from God is God. The angelic idea of this is, that what is created in God from God, is like that in man derived out of his life, but from which the life is withdrawn, which is of such a nature as to be in accord with his life, and yet it is not his life. The angels confirm this by many things which have existence in their heaven, where they say they are in God, and God is in them, and still that they have, in their *esse*, nothing of God which is God. Many things whereby they prove this will be presented hereafter; let this serve for present information.

56. Every created thing, by virtue of this origin, is such in its nature that it may be a recipient of God, not by continuity, but by contiguity. By the latter and not the former comes its capacity for conjunction. For having been created in God from God, it is accordant, and is an analogue, and through such conjunction it becomes like an image of God in a mirror.

57. From this it is that angels are angels, not from themselves, but by virtue of this conjunction with God-Man; and this conjunction is according to their reception of Divine Good and Divine Truth, which are God, and which seem to proceed from Him, though really they are in Him. This reception is according to their application to themselves of the laws of order, which are Divine truths, in the exercise of that freedom of thinking and willing according to reason, which they possess from the Lord as if it were their own. By this they have a reception, as if from themselves, of Divine Good and of Divine Truth, and by this there is a reciprocation of love; for, as was said above, love is impossible unless it be reciprocal. The same is true of men on the earth. From what has been said it can now first be seen that all things of the created universe are recipients of the Divine Love and the Divine Wisdom of God-Man.

58. It cannot yet be intelligibly explained how all other things of the universe which are unlike angels and men, that is, the things below man in the animal kingdom, and the things below these in the vegetable kingdom, and the things still below these in the mineral kingdom, are also recipients of the Divine Love and of the Divine Wisdom of God-Man; for many things need to be said first about degrees of life, and degrees of the recipients of life. Conjunction with these things is according to their uses; for no good use has any other source than through a like conjunction with God, but yet different according to degrees. This conjunction in its descent becomes gradually of such a nature that nothing of freedom is left in them, because nothing of reason, and therefore nothing of the appearance of life; but still they are recipients. Because they are recipients, they are also re-agents; and forasmuch as they are re-agents, they are containants. Conjunction with uses which are not good will be discussed when the origin of evil has been made known.

59. From the above it can be seen that the Divine is in each and every thing of the created universe, and consequently that the created universe is the work of the hands of Jehovah, as is said in the Word; that is, the work of Divine Love and Divine Wisdom, for these are meant by the hands of Jehovah. But though the Divine is in each and all things of the created universe there is in their *esse* nothing of the Divine in itself; for the created universe is not God, but is from God; and since it is from God, there is in it an image of Him like the image of a man in a mirror, wherein indeed the man appears, but still there is nothing of the man in it.

60. I heard several about me in the spiritual world talking together, who said that they were quite willing to acknowledge that the Divine is in each and every thing of the universe, because they behold therein the wonderful works of God, and because these are the more wonderful the more interiorly they are examined. And yet, when they were told that the Divine is actually in each and every thing of the universe, they were displeased; which is a proof that although they assert this they do not believe it. They were therefore asked whether this cannot be seen simply from the marvellous power which is in every seed, of producing its own vegetable form in perfect order, even to new seeds; also because in every seed an idea of the infinite and eternal is presented; since there is in seeds an endeavor to multiply themselves and to fructify infinitely and

eternally? Is not this evident also in every living creature, even the smallest? from its having the organs of the senses, also brains, a heart, lungs, and other parts; with arteries, veins, fibres, muscles, and the activities proceeding therefrom; besides the surpassing marvels of animal nature, about which whole volumes have been written. All these wonderful things are from God; but the forms with which they are clothed are from earthy matters, out of which come plants, and in their order, men. Therefore it is said of man,

That he was created out of the ground, and that he is the dust of the earth, and that the soul of lives was breathed into him (*Genesis* ii. 7).

From which it is plain that the Divine is not man's own, but is adjoined to him.

ALL CREATED THINGS HAVE RELATION IN AN IMAGE TO MAN.

61. This can be seen from each and all things of the animal kingdom, from each and all things of the vegetable kingdom, and from each and all things of the mineral kingdom.

A relation to man in each and all things of the animal kingdom is evident from the following. Animals of every kind have limbs by which they move, organs by which they feel, and viscera by which these are exercised; these they have in common with man. They have appetites and affections similar to man's natural appetites and affections; they also have inborn knowledges corresponding to their affections, in some of which there appears a resemblance to what is spiritual, which is more or less evident in beasts of the earth, and birds of the air, and in bees, silk-worms, ants, etc. From this it is that merely natural men consider the living creatures of this kingdom to be like themselves, except in the matter of speech.

A relation to man arising out of each and all things of the vegetable kingdom is evident from this: they spring forth from seed, and thereafter proceed step by step through their periods of growth; they have what is akin to marriage, followed by procreation; their vegetative soul is used, and they are forms thereof; besides many other particulars which have relation to man. These also have been described by various authors.

A relation to man in respect to each and every thing of the mineral kingdom is seen only in an endeavor to produce forms

which do exhibit such a relation (which forms, as said above, are each and all things of the vegetable kingdom), and in an endeavor to perform uses thereby. For when first a seed falls into the bosom of the earth, she cherishes it, and out of herself provides it with nourishment from every source, that it may shoot up and present itself in a form representative of man. That such an endeavor exists also in its solid parts is evident from corals at the bottom of the sea, and from flowers in mines, where they originate from minerals, also from metals. This endeavor towards vegetating, and to perform uses thereby, is the outmost derivation from the Divine in created things.

62. As there is an endeavor of the minerals of the earth towards vegetation, so there is an endeavor of the plants towards vivification: this accounts for insects of various kinds corresponding to the odors emanating from plants. This does not arise from the heat of this world's sun, but from life operating through that heat according to the state of its recipients (as will be seen in what follows).

63. That there is a relation of each and every thing of the created universe to man may be known from the foregoing statements, yet it can be seen only obscurely; whereas in the spiritual world this is seen clearly. In that world, also, there are all things of the three kingdoms, and in the midst of them the angel; he sees them about him, and also knows that they are representations of himself; yea, when the inmost of his understanding is opened he recognizes himself in them, and sees his image in them, hardly otherwise than as in a mirror.

64. From these and from many other concurring facts which there is no time to adduce now, it may be known with certainty that God is Man, and that the created universe is an image of Him; for there is a general relation of all things to Him, as well as a particular relation of all things to man.

THE USES OF ALL CREATED THINGS ASCEND BY DEGREES FROM
OUTMOST THINGS TO MAN, AND THROUGH MAN TO GOD
THE CREATOR, FROM WHOM THEY ARE.

65. *Outmost* things, as was said above, are each and all things of the mineral kingdom, which are materials of various kinds, of a stony, saline, oily, mineral, or metallic nature, covered over with soil formed of vegetable and animal matters reduced to the finest mould. In these lie concealed both the evil and

the beginning of all uses which are from life. The end of all uses is the endeavor to produce uses, and the beginning is the acting force from that endeavor. These pertain to the mineral kingdom. *Middle* things are each and all things of the vegetable kingdom, such as grasses and herbs of every kind, plants and shrubs of every kind, and trees of every kind. The uses of these are for the service of each and all things of the animal kingdom, both imperfect and perfect. These they nourish, delight, and vivify; nourishing their bodies with their own substances, delighting their senses with taste, fragrance, and beauty, and vivifying their affections. The endeavor towards this is in these also from life. *First* things are each and all things of the animal kingdom. Those are lowest therein which are called worms and insects, the middle are birds and beasts, and the highest, men; for in each kingdom there are lowest, middle and highest things, the lowest for the use of the middle, and the middle for the use of the highest. Thus the uses of all created things ascend in order from outmost things to man, who is first in order.

66. In the natural world there are three degrees of ascent, and in the spiritual world there are three degrees of ascent. All animals are recipients of life. The more perfect are recipients of the life of the three degrees of the natural world, the less perfect of the life of two degrees of that world, and the imperfect of one of its degrees. But man alone is a recipient of the life both of the three degrees of the natural world and of the three degrees of the spiritual world. From this it is that man can be elevated above nature, while the animal cannot; he can think analytically and rationally of the civil and moral things which are within nature, also of the spiritual and celestial things which are above nature, yea, he can be so elevated into wisdom as even to see God. But the six degrees, by which the uses of all created things ascend in their order even to God the Creator, will be treated of in their proper place. From this summary, however, it can be seen that there is an ascent of all created things to the First, who alone is Life, and that the uses of all things are the very recipients of life; consequently that the forms of uses are so likewise.

67. It shall also be stated briefly how man ascends, that is, is elevated, from the outmost degree to the first. He is born into the outmost degree of the natural world; then, by means of knowledges, he is elevated into the second degree: and as he perfects his understanding by knowledges he is ele-

vated into the third degree, and then becomes rational. The three degrees of ascent in the spiritual world are in man above the three natural degrees, and do not appear until he has put off the earthly body. When this takes place the first spiritual degree is opened to him, afterwards the second, and finally the third; but this only with those who become angels of the third heaven; these are they that see God. Those become angels of the second and of the outmost heaven in whom the second and the outmost degree can be opened. Each spiritual degree in man is opened according to his reception of Divine Love and Divine Wisdom from the Lord. Those who receive something thereof come into the first or outmost spiritual degree, those who receive more into the second or middle spiritual degree, those who receive much into the third or highest degree. But those who receive nothing thereof remain in the natural degrees, and derive from the spiritual degrees nothing more than an ability to think and thence speak, and to will and thence act, but this not with true intelligence.

68. Of the elevation of the interiors of man, which belong to his mind, this also should be known. In everything created by God there is reaction. In Life alone there is action; reaction is caused by the action of Life. Because reaction takes place when any created thing is acted upon, it appears as if it belonged to what is created. Thus in man it appears as if the reaction were his, because he has no other feeling than that life is his, when yet man is only a recipient of life. From this cause it is that man, by reason of his hereditary evil, reacts against God. But so far as man believes that all his life is from God, and that all good of life is from the action of God, and all evil of life from the reaction of man, so far his reaction comes to be from [God's] action, and man acts with God as if from himself. The equilibrium of all things is from action and from reaction together, and in equilibrium everything must be. These things have been said lest man should believe that he himself ascends to God from himself, and not from the Lord.

THE DIVINE, APART FROM SPACE, FILLS ALL SPACES OF THE
UNIVERSE.

69. There are two things proper to Nature—*space* and *time*. From these man in the natural world forms the ideas of his thought, and thereby his understanding. If man remains

in these ideas, and does not raise his mind above them, he can in no way perceive things spiritual and Divine, for these he involves in ideas derived from space and time; and so far as that is done the light [*lumen*] of his understanding becomes merely natural. To think from this *lumen* in reasoning about spiritual and Divine things, is like thinking from the thick darkness of night about those things which appear only in the light of day. From this comes Naturalism. But he who knows how to raise his mind above ideas of thought derived from space and time, passes from thick darkness into light, and has discernment in things spiritual and Divine, and finally sees the things which are in and from what is spiritual and Divine; and then from that light he dispels the thick darkness of the natural *lumen*, and banishes its fallacies from the middle to the sides. Every man who has understanding is able to transcend in thought these things which are proper to nature, and actually does so; and he then affirms and sees that the Divine, because omnipresent, is not in space. He is also able to affirm and to see the things which have been adduced above. But if he denies the Divine Omnipresence, and ascribes all things to nature, then he has no wish to be elevated, though he can be.

70. All who die and become angels put off the two above-mentioned properties of nature, namely, space and time; for they then enter into spiritual light, in which the objects of their thought are truths, and the objects of sight are like those in the natural world, but are correspondent to their thoughts. The objects of their thought which, as just said, are truths, derive nothing at all from space and time; and though the objects of their sight appear as if in space and in time, still the angels do not think from these. The reason is, that spaces and times there are not constant, as in the natural world, but are subject to change according to the states of their life. In the ideas of their thought, therefore, instead of space and time there are states of life, instead of spaces there are such things as have reference to states of love, and instead of times there are such things as have reference to states of wisdom. From this it is that spiritual thought, and spiritual speech therefrom, differ so much from natural thought and natural speech therefrom, as to have nothing in common except as regards the interiors of things, which are all spiritual. Of this difference more will be said elsewhere. Now, because the thoughts of the angels derive nothing from space and time, but everything from states

of life, when it is said that the Divine fills spaces the angels evidently cannot comprehend it, for they do not know what spaces are; but when, apart from any idea of space, it is said that the Divine fills all things, they can clearly comprehend it.

71. To make it clear that the merely natural man thinks of spiritual and Divine things from space, and the spiritual man apart from space, let the following serve for illustration. The merely natural man thinks by means of ideas which he has acquired from objects of sight, in all of which there is figure partaking of length, breadth, and height, and of shape determined by these, either angular or circular. These [conceptions] are manifestly present in the ideas of his thought concerning things visible on earth; they are also in the ideas of his thought concerning those not visible, such as civil and moral affairs. This he is unconscious of; but they are nevertheless there, as continuations. With a spiritual man it is different, especially with an angel of heaven, whose thought has nothing in common with figure and form partaking to some extent of length, breadth and height of space, but is altogether from the state of a thing according to the state of its life. Consequently, instead of length of space he thinks of the good of a thing from good of life; instead of breadth of space, of the truth of a thing from truth of life; and instead of height, of the degrees of these. Thus he thinks from the correspondence there is between things spiritual and things natural. From this correspondence it is that in the Word "length" signifies the good of a thing, "breadth" the truth of a thing, and "height" the degrees of these. From this it is evident that an angel of heaven, when he thinks of the Divine Omnipresence, can by no means think otherwise than that the Divine, apart from space, fills all things. And that which an angel thinks is truth, because the light which enlightens his understanding is Divine Wisdom.

72. This is the basis of thought concerning God; for without it, what is to be said of the creation of the universe by God-Man, of His Providence, Omnipotence, Omnipresence and Omniscience, even if understood, cannot be kept in mind; since the merely natural man, even while he has these things in his understanding, sinks back into his life's love, which is that of his will; and that love dissipates these truths, and immerses his thought in space, where his *lumen*, which he calls rational light, abides, not knowing that so far as he denies these things, he is irrational. That this is so, may be con-

firmed by the idea entertained of this truth, that GOD IS MAN. Read with attention, I pray you, what has been said above (n. 11-13) and what follows after, and your understanding will accept it. But when you let your thought down into the natural *lumen* which derives from space, will not these things appear like paradoxes? and if you let it down far, will you not reject them? This is why it is said that the Divine fills all spaces of the universe, and why it is not said that God-Man fills them. For if this were said, the merely natural *lumen* would not assent. But to the proposition that the Divine fills all space, it does assent, because this agrees with the mode of speech of the theologians, that God is omnipresent, and hears and knows all things. (On this subject, more may be seen above, n. 7-10.)

THE DIVINE IS IN ALL TIME, APART FROM TIME.

73. As the Divine, apart from space, is in all space, so also, apart from time, is it in all time. For nothing which is proper to nature can be predicated of the Divine, and space and time are proper to nature. Space in nature is measurable, and so is time. Time is measured by days, weeks, months, years, and centuries; days are measured by hours; weeks and months by days; years by the four seasons; and centuries by years. Nature derives this measurement from the apparent revolution and annual motion of the sun of the world. But in the spiritual world it is different. The progressions of life in that world appear in like manner to be in time, for those there live with one another as men in the world live with one another; and this is not possible without the appearance of time. But time there is not divided into periods as in the world, for their sun is constantly in the east and is never moved away: for it is the Lord's Divine Love which appears to them as a sun. Wherefore they have no days, weeks, months, years, centuries, but in place of these there are states of life, by which a distinction is made which cannot be called, however, a distinction into periods, but into states. Consequently, the angels do not know what time is, and when it is mentioned they perceive in place of it state; and when state determines time, time is only an appearance. For joyfulness of state makes time seem short, and joylessness of state makes time seem long; from which it is evident that time in the spiritual world is nothing but quality

of state. It is from this that in the Word, "hours," "days," "weeks," "months," and "years," signify states and progressions of state in series and in the aggregate; and when times are predicated of the church, by its "morning" is meant its first state, by "mid-day" its fulness, by "evening" its decline, and by "night" its end. The four seasons of the year, "spring," "summer," "autumn," and "winter," have a like meaning.

74. From the above it can be seen that time makes one with thought from affection; for from that is the quality of man's state. And with progressions of time, in the spiritual world, distances in progress through space coincide; as may be shown from many things. For instance, in the spiritual world ways are actually shortened or are lengthened in accordance with the longings that are of thought from affection. From this, also, comes the expression, "spaces of time." Moreover, in cases where thought does not join itself to its proper affection in man, as in sleep, the lapse of time is not noticed.

75. Now, times which are proper to nature in its world are in the spiritual world pure states, which appear progressive because angels and spirits are finite; from which it may be seen that in God they are not progressive because He is Infinite, and infinite things in Him are one (as has been shown above, n. 17-22). From this it follows that the Divine in all time is apart from time.

76. He who has no knowledge of, and is unable from any perception to think of, God apart from time, is utterly unable to conceive of eternity in any other way than as an eternity of time; in which case, in thinking of God from eternity he must needs become bewildered; for he thinks with regard to a beginning, and beginning has exclusive reference to time. His bewilderment arises from the idea that it is from Himself that God had existence, from which he rushes headlong into the origin of nature from herself; and from this idea he can be extricated only by a spiritual or angelic idea of eternity, which is an idea apart from time; and when time is separated, the Eternal and the Divine are the same, and the Divine is Divine in itself, not from itself. The angels declare that while they can conceive of God from eternity, they can in no way conceive of nature from eternity, still less of nature from herself and not at all of nature as nature in herself. For that which is in itself is the very *Esse*, from which all things are; *Esse* in itself

is very life, which is the Divine Love of Divine Wisdom and the Divine Wisdom of Divine Love. For the angels this is the Eternal, an Eternal as removed from time as the Uncreated is from the created, or the Infinite from the finite, between which, in fact, there is no ratio.

THE DIVINE IN THINGS GREATEST AND LEAST IS THE SAME. ^f

77. This follows from the two preceding articles, that the Divine apart from space is in all space, and apart from time is in all time. Moreover, there are spaces greater and greatest, and lesser and least; and since spaces and times, as said above, make one, it is the same with times. In these the Divine is the same, because the Divine is not varying and changeable, as everything is which belongs to space and time, that is, everything which belongs to nature, but is unvarying and unchangeable, consequently the same everywhere and always.

78. It seems as if the Divine were not the same in one person as in another; as if, for instance, it were different in the wise and in the simple, or in an old man and in a child. But this is a fallacy arising from appearance; the man is different, but the Divine in him is not different. Man is a recipient, and the recipient or receptacle is what varies. A wise man is a recipient of Divine Love and Divine Wisdom more adequately, and therefore more fully, than a simple man; and an old man who is also wise, more than a little child or boy; yet the Divine is the same in the one as in the other. It is in like manner a fallacy arising from appearance, that the Divine varies with angels of heaven and men on the earth, because the angels of heaven are in wisdom ineffable, while men are not; but the seeming variation is not in the Lord but in the subjects, according to the quality of their reception of the Divine.

79. That the Divine is the same in things greatest and least, may be shown by means of heaven and by means of an angel. The Divine in the whole heaven and the Divine in an angel is the same; therefore even the whole heaven may appear as one angel. So is it with the church, and with a man of the church. The greatest form receptive of the Divine is the whole heaven together with the whole church; the least is an angel of heaven and a man of the church. Sometimes an entire society of heaven has appeared to me as one angel-man; and it was said that it may appear like a man as large as a

giant, or like a man as small as an infant; and this, because the Divine in things greatest and least is the same.

80. The Divine is also the same in the greatest and in the least of all created things which are not alive; for it is in all the good of their use. These, moreover, are not alive for the reason that they are not forms of life but forms of uses; and the form varies according to the excellence of the use. But how the Divine is in these things will be stated in what follows, where creation is treated of.

81. Put away space, and deny the possibility of a vacuum, and then think of Divine Love and of Divine Wisdom as being Essence itself, space having been put away and a vacuum denied. Then think according to space; and you will perceive that the Divine, in the greatest and in the least things of space, is the same; for in essence abstracted from space neither great nor small is possible, but only the same.

82. Something shall now be said about vacuum. I once heard the angels talking with Newton about vacuum, and saying that they could not tolerate the idea of a vacuum as being nothing, for the reason that their world is spiritual, and is within or above the spaces and times of the natural world, yet there, as well as in the natural world, they can feel, think, are affected, love, will, breathe, yea, speak and act, which would be utterly impossible in a vacuum which is nothing, since nothing is nothing, and of nothing not anything can be affirmed. Newton said that he knew that the Divine, which is Being itself, fills all things, and that to him the idea of nothing as applied to vacuum is horrible, because that idea is destructive of all things. He exhorts those who talk with him about vacuum to guard against the idea of nothing, comparing it to a swoon, because in nothing no real activity of mind is possible.

Part Second.

DIVINE LOVE AND DIVINE WISDOM APPEAR IN THE SPIRITUAL WORLD AS A SUN.

83. There are two worlds, the spiritual and the natural. The spiritual world derives nothing whatever from the natural, nor the natural world from the spiritual. The two are totally distinct, and communicate only by correspondences, the nature of which has been abundantly shown elsewhere. To illustrate this by an example, heat in the natural world corresponds to the good of charity in the spiritual world, and light in the natural world corresponds to the truth of faith in the spiritual world; and who does not see that heat and the good of charity, and that light and the truth of faith, are wholly distinct? At first sight they appear as distinct as two entirely different things. They so appear when one inquires what the good of charity has in common with heat, or the truth of faith with light; when in fact, spiritual heat is that good, and spiritual light is that truth. Although these things are in themselves so distinct, they make one by correspondence. They make one in this way: when man reads, in the Word, of heat and light, the spirits and angels who are with the man perceive charity instead of heat, and faith instead of light. This example is adduced, in order that it may be known that the two worlds, the spiritual and the natural, are so distinct as to have nothing in common with each other; yet are so created as to have communication, even to have conjunction by means of correspondences.

84. Since these two worlds are so distinct, it can be seen very clearly that the spiritual world is under another sun than the natural world. For in the spiritual world, just as in the natural, there is heat and light; but the heat there, as well as the light, is spiritual; and spiritual heat is the good of charity, and spiritual light is the truth of faith. Now since heat and light can originate only in a sun, it may be evident that the spiritual world has a different sun from the natural world;

and further, that the sun of the spiritual world in its essence is such that it can give forth spiritual heat and light, whereas the sun of the natural world in its essence is such that it can give forth natural heat. Everything spiritual has relation to good and truth, and can spring from no other source than Divine Love and Divine Wisdom; for all good is of love and all truth of wisdom; that they have no other origin any discerning man can see.

85. That there is any other sun than that of the natural world has hitherto been unknown. The reason is, that the spiritual of man had so far passed over into his natural, that he did not know what the spiritual is, and thus did not know that there could be a spiritual world, the abode of spirits and angels, other than and different from the natural world. Since the spiritual world has lain so deeply hidden from the knowledge of those who are in the natural world, it has pleased the Lord to open the sight of my spirit, that I might see the things which are in that world, just as I see those in the natural world, and might afterwards describe that world; which has been done in the work on *Heaven and Hell*, in one chapter or which the sun of the spiritual world has been treated of. That sun has been seen by me; it appeared of the same size as the sun of the natural world; it also appeared fiery like it, but more golden. It has also been made known to me that the whole angelic heaven is under that sun; and that angels of the third heaven see it constantly, angels of the second heaven very often, and angels of the first or outmost heaven sometimes. That all their heat and all their light, as well as all things that are manifest in that world, are from that sun, will be seen in what follows.

86. That sun is not the Lord Himself, but is from the Lord. It is the Divine Love and Divine Wisdom proceeding from Him that appear as a sun in that world. And because Love and Wisdom in the Lord are one (as shown in **Part I.**), that sun is said to be Divine Love; for Divine Wisdom is of Divine Love, consequently is Love.

87. Since love and fire mutually correspond, that sun appears before the eyes of the angels as fiery; for angels cannot see love with their eyes, but they see in the place of love what corresponds to it. For angels, equally with men, have an internal and an external; it is their internal which thinks and is wise, and that wills and loves; it is their external that feels, sees, speaks and acts. All their externals are corre-

spondences of internals; but the correspondences are spiritual, not natural. Moreover, Divine love is felt as fire by spiritual beings. For this reason "fire," when mentioned in the Word, signifies love. In the Israelitish Church, "holy fire" signified love; and this is why, in prayers to God, it is customary to ask that "heavenly fire," that is Divine Love, "may kindle the heart."

88. With such a difference between the spiritual and the natural (as shown above, n. 83), nothing from the sun of the natural world, that is, nothing of its heat and light, nor anything pertaining to any earthly object, can pass over into the spiritual world. To the spiritual world the light of the natural world is thick darkness, and its heat is death. Nevertheless, the heat of the world can be vivified by the influx of heavenly heat, and the light of the world can be illumined by the influx of heavenly light. Influx is effected by correspondences; it cannot be effected by continuity.

OUT OF THE SUN THAT HAS EXISTENCE FROM DIVINE LOVE
AND DIVINE WISDOM, HEAT AND LIGHT GO FORTH.

89. In the spiritual world where angels and spirits are there are heat and light, just as in the natural world where men are; moreover the heat is felt in like manner as heat, and the light is seen as light. Still the heat and light of the spiritual and natural worlds are (as said above) so entirely different as to have nothing in common. They differ one from the other as what is alive differs from what is dead. The heat of the spiritual world in itself is alive; so is the light: but the heat of the natural world in itself is dead; so is its light. For the heat and light of the spiritual world go forth from a sun which is pure love, while the heat and light of the natural world go forth from a sun which is pure fire; and love is alive, the Divine Love is Life itself; while fire is dead, and solar fire is death itself, and may be so called because it has nothing whatever of life in it.

90. Since angels are spiritual they can live in no other than spiritual heat and light, while men can live in no other than natural heat and light; for what is spiritual accords with what is spiritual, and what is natural with what is natural. If an angel were to derive the least particle from natural heat and light he would perish; for it is totally discordant with his life.

As to the interiors of the mind every man is a spirit. When he dies he withdraws entirely from the world of nature, leaving behind him all its belongings, and enters a world where there is nothing of nature. In that world he lives so separated from nature that there is no communication whatever by continuity, that is, as between what is purer and grosser, but only like that between what is prior and posterior; and between such no communication is possible except by correspondences. From this it can be seen that spiritual heat is not a purer natural heat, or spiritual light a purer natural light, but that they are altogether of a different essence; for spiritual heat and light derive their essence from a sun which is pure Love, and this is Life itself; while natural heat and light derive their essence from a sun which is pure fire, in which (as said above) there is absolutely nothing of life.

91. Such being the difference between the heat and light of the two worlds, it is very evident why those who are in the one world cannot see those who are in the other world. For the eyes of man, who sees from natural light, are of the substance of his world, and the eyes of an angel are of the substance of his world; thus in both cases they are formed for the proper reception of their own light. From all this it can be seen how much ignorance there is in the thoughts of those who, because they cannot see angels and spirits with their eyes, are unwilling to believe them to be men.

92. Hitherto it has not been known that angels and spirits are in a totally different light and different heat from men. It has not been known even that another light and another heat are possible. For man in his thought has not penetrated beyond the interior or purer things of nature. And for this reason many have placed the abodes of angels and spirits in the ether, and some in the stars—thus within nature, and not above or out of it. But, in truth, angels and spirits are entirely above or out of nature, and in their own world, which is under another sun. And since in that world spaces are appearances (as was shown above), angels and spirits cannot be said to be in the ether or in the stars; in fact, they are present with man, conjoined to the affection and thought of his spirit;—for man, in that he thinks and wills, is a spirit;—consequently the spiritual world is where man is, and in no wise away from him. In a word, every man as regards the interiors of his mind is in that world, in the midst of spirits and angels there; and he thinks from its light, and loves from its heat.

THE SUN OF THE SPIRITUAL WORLD IS NOT GOD, IT IS A PROCEEDING FROM THE DIVINE LOVE AND DIVINE WISDOM OF GOD-MAN; SO ALSO ARE THE HEAT AND LIGHT FROM THAT SUN.

93. By that sun which is before the eyes of the angels, and from which they have heat and light, is not meant the Lord Himself, but the first proceeding from Him, which is the fulness of spiritual heat. The fulness of spiritual heat is spiritual fire, which is Divine Love and Divine Wisdom in their first correspondence. On this account that sun appears fiery, and to the angels is fiery, but not to men. Fire which is fire to men is not spiritual, but natural; and between the two fires there is a difference like the difference between what is alive and what is dead. Therefore the spiritual sun by its heat vivifies spiritual beings and renews spiritual objects. The natural sun does the same for natural beings and natural objects; yet not from itself, but by means of an influx of spiritual heat, to which it contributes power that serves as a kind of substitute.

94. This spiritual fire, in which also there is light in its origin, becomes spiritual heat and light, which decrease in their going forth. This decrease is effected by degrees, which will be treated of in what follows. The ancients represented this by circles glowing with fire and resplendent with light around the head of God, as is common also at the present day in paintings representing God as a Man.

95. That love begets heat, and wisdom light, is manifest from actual experience. When man loves he grows warm, and when he thinks from wisdom he sees things as it were in light. And from this it is evident that the first proceeding of love is heat, and that the first proceeding of wisdom is light. That they are also correspondences is obvious; for heat has existence not in love itself, but from love in the will, and thence in the body; and light has existence not in wisdom, but in the thought of the understanding, and thence in the speech. Consequently love and wisdom are the essence and life of heat and light. Heat and light are what proceed, and because they are what proceed, they are also correspondences.

96. That spiritual light is altogether distinct from natural light, any one may know if he observes the thoughts of his mind. For when the mind thinks, it sees its objects in light, and they who think spiritually see truths, and this at midnight

just as well as in the daytime. For this reason light is predicated of the understanding, and the understanding is said to see; thus one sometimes declares of something which another says, that he sees (that is, understands) that it is so. The understanding, because it is spiritual, cannot thus see by natural light, for natural light does not inhere in man, but withdraws with the sun. From this it is obvious that the understanding enjoys a light different from that of the eye, and that this light is from a different origin.

97. Let every one beware of thinking that the sun of the spiritual world is God Himself. God Himself is Man. The first proceeding from His Love and Wisdom is that fire-like spiritual [substance] which appears before the angels as a sun. When, therefore, the Lord manifests Himself to the angels in person, He manifests Himself as a Man; and this sometimes in the sun, sometimes out of it.

98. It is from this correspondence that in the Word the Lord is called not only a "sun" but also "fire" and "light." And by the "sun" is meant Himself as to Divine Love and Divine Wisdom together; by "fire" Himself in respect to Divine Love, and by "light" Himself in respect to Divine Wisdom.

SPIRITUAL HEAT AND LIGHT, BY THEIR PROCEEDING FROM
THE LORD AS A SUN, MAKE ONE, JUST AS HIS DIVINE
LOVE AND DIVINE WISDOM MAKE ONE.

99. How Divine Love and Divine Wisdom in the Lord make one has been explained in Part I.; in like manner heat and light make one, because they proceed from these, and the things which proceed make one by virtue of their correspondence; heat corresponding to love, and light to wisdom. From this it follows that as Divine Love is Divine *Esse*, and Divine Wisdom is Divine *Existere* (as shown above, n. 14-16), so spiritual heat is the Divine proceeding from Divine *Esse*, and spiritual light is the Divine proceeding from Divine *Existere*. And as by that union Divine Love is of Divine Wisdom, and Divine Wisdom is of Divine Love (as shown above, n. 34-39), so spiritual heat is of spiritual light, and spiritual light is of spiritual heat. And because there is such a union it follows that heat and light, in proceeding from the Lord as a sun, are one. It will be seen, however, in what follows, that they are not received as one by angels and men.

100. The heat and light which proceed from the Lord as a sun are what are especially called the spiritual, and they are called the spiritual in the singular number, because they are one ; when, therefore, the spiritual is mentioned in the following pages, it is meant both these together. From that spiritual it is that the whole of that world is called spiritual. Through that spiritual, all things of that world derive their origin, and also their name. That heat and that light are called the spiritual, because God is called a Spirit, and God as a Spirit is the spiritual going forth. God, by virtue of His own very Essence, is called Jehovah ; but by means of this Proceeding, He vivifies and enlightens the angels of heaven and the men of the Church. Consequently, vivification and enlightenment are said to be effected by the Spirit of Jehovah.

101. That heat and light, that is, the spiritual going forth from the Lord as a Sun, make one, may be illustrated by the heat and light which go forth from the sun of the natural world. These two also make one in their going out from that sun. That they do not make one on earth is owing not to the sun, but to the earth. For the earth revolves daily round its axis, and has a yearly motion following the ecliptic, which give the appearance that heat and light do not make one. For in the middle of summer there is more of heat than of light, and in the middle of winter more of light than of heat. In the spiritual world it is the same, except that there is in that world no daily or yearly motion of the earth ; but the angels turn themselves, some more, some less, to the Lord ; those who turn themselves more, receive more from heat and less from light, and those who turn themselves less to the Lord receive more from light and less from heat. From this it is that the heavens, which consist of angels, are divided into two kingdoms, one called celestial, the other spiritual. The celestial angels receive more from heat, and the spiritual angels more from light. Moreover, the lands they inhabit vary in appearance according to their reception of heat and light. If this change of state of the angels is substituted for the motion of the earth, the correspondence is perfect.

102. In what follows it will be seen, also, that all spiritual things which have originated through the heat and light of their sun, make one in like manner when regarded in themselves, but when regarded as proceeding from the affections of the angels do not make one. When heat and light make one in the heavens, it is with the angels as if it were spring ; but

when they do not make one, it is either like summer or like winter—not like the winter in the frigid zones, but like the winter in the torrid zone. Thus reception of love and wisdom in like measure is the very angelic state, and therefore an angel is an angel of heaven according to the union in him of love and wisdom. It is the same with the man of the Church, where love and wisdom, that is, charity and faith, make one in him.

THE SUN OF THE SPIRITUAL WORLD APPEARS AT A MIDDLE ALTITUDE, FAR OFF FROM THE ANGELS, LIKE THE SUN OF THE NATURAL WORLD FROM MEN.

103. Most people carry with them out of the world an idea of God, as being above the head, on high, and an idea of the Lord, as being in heaven among the angels. The idea of God as being above the head, on high, is held, because, in the Word, God is called the “Most High,” and is said to “dwell on high ;” therefore in prayer and worship men raise their eyes and hands upwards, not knowing that by “the Most High” is signified the inmost. The idea of the Lord as being in heaven among the angels, is held because men think of Him as they think of another man, some thinking of Him as they think of an angel, not knowing that the Lord is the Very and Only God who rules the universe. If He were among the angels in heaven, He could not have the universe under His gaze and under His care and government. And unless He shone as a sun before those who are in the spiritual world, angels could have no light ; for angels are spiritual, and therefore no other than spiritual light is in accord with their essence. That there is light in the heavens, immensely exceeding the light on earth, will be seen below where degrees are discussed.

104. As regards the sun, therefore, from which angels have light and heat, it appears above the lands on which the angels dwell, at an elevation of about forty-five degrees, which is the middle altitude ; it also appears far off from the angels like the sun of the world from men. The sun appears constantly at that altitude and at that distance, and does not move at all. Hence it is that angels have no times divided into days and years, nor any progression of the day from morning, through mid-day to evening and into night ; nor any progression of the year from spring, through summer to autumn, into winter ; but there is perpetual light and perpetual spring ; con-

sequently, with the angels, as was said above, in place of times there are states.

105. The sun of the spiritual world appears in a middle altitude chiefly for the following reasons:—*First*, the heat and light which proceed from that sun are thus at their medium intensity, consequently are equally proportioned and thus properly attempered. For if the sun were to appear above the middle altitude more heat than light would be perceived, if below it more light than heat; as is the case on earth when the sun is above or below the middle of the sky; when above, the heat increases beyond the light, when below, the light increases beyond the heat; for light remains the same in summer and in winter, but heat increases and diminishes according to the degrees of the sun's altitude. *Secondly*, the sun of the spiritual world appears in a middle altitude above the angelic heaven, because there is thus a perpetual spring in all the angelic heavens, whereby the angels are in a state of peace; for this state corresponds to spring-time on earth. *Thirdly*, angels are thus enabled to turn their faces constantly to the Lord, and behold Him with their eyes. For at every turn of their bodies, the angels have the East, thus the Lord, before their faces. This is peculiar to that world, and would not be the case if the sun of that world were to appear above or below the middle altitude, and least of all if it appeared overhead in the zenith.

106. If the sun of the spiritual world did not appear far off from the angels, like the sun of the natural world from men, the whole angelic heaven, and hell under it, and our terraqueous globe under these, would not be under the view, the care, the omnipresence, omniscience, omnipotence, and providence of the Lord; comparatively as the sun of our world, if it were not at such a distance from the earth as it appears, could not be present and powerful in all lands by its heat and light, and therefore could not lend its aid, as a kind of substitute, to the sun of the spiritual world.

107. It is very necessary to be known that there are two suns, one spiritual, the other natural; a spiritual sun for those who are in the spiritual world, and a natural sun for those who are in the natural world. Unless this is known, nothing can be properly understood about creation or man, which are the subjects here to be treated of. Effects may, it is true, be observed; but unless at the same time the causes of effects are seen, effects can only appear as it were in the darkness of night.

THE DISTANCE BETWEEN THE SUN AND THE ANGELS IN THE
SPIRITUAL WORLD IS AN APPEARANCE ACCORDING TO
RECEPTION BY THEM OF DIVINE LOVE AND DIVINE
WISDOM.

108. All fallacies which prevail with the evil and the simple arise from appearances which have been confirmed. So long as appearances remain appearances they are apparent truths, according to which every one may think and speak; but when they are accepted as real truths, which is done when they are confirmed, then apparent truths become falsities and fallacies. For example:—It is an appearance that the sun is borne around the earth daily, and follows yearly the path of the ecliptic. So long as this appearance is not confirmed it is an apparent truth, according to which one may think and speak: for he may say that the sun rises and sets and thereby causes morning, mid-day, evening, and night; also that the sun is now in such or such a degree of the ecliptic or of its altitude, and by this movement causes spring, summer, autumn, and winter. But when this appearance is confirmed as the real truth, then the confirmer thinks and utters a falsity springing from a fallacy. It is the same with innumerable other appearances, not only in natural, civil, and moral, but also in spiritual affairs.

109. It is the same with the distance of the sun of the spiritual world, which sun is the first proceeding of the Lord's Divine Love and Divine Wisdom. The truth is that there is no distance, but that the distance is an appearance according to the reception of Divine Love and Wisdom by the angels in their degree. That distances, in the spiritual world, are appearances may be seen from what has been shown above (as in n. 7-9, That the Divine is not in space; and in n. 69-72, That the Divine, apart from space, fills all spaces). If there are no spaces, there are no distances, or, what is the same, if spaces are appearances, distances also are appearances, for distances are of space.

110. The sun of the spiritual world appears at a distance from the angels, because they receive Divine Love and Divine Wisdom in the measure of heat and light that is adequate to their states. For an angel, because created and finite, cannot receive the Lord in the first degree of heat and light, such as is in the sun; if he did he would be entirely consumed. The Lord, therefore, is received by the angels in a degree of heat

and light corresponding to their love and wisdom. The following may serve for illustration. An angel of the outmost heaven cannot ascend to the angels of the third heaven ; for if he does, and enters their heaven, he falls into a kind of swoon, and his life, as it were, strives with death ; the reason is that he has a less degree of love and wisdom, and in the same degree as his love and wisdom are the heat of his love and the light of his wisdom. What, then, would be the result if an angel were to ascend even to the sun, and come into its fire? On account of the differences of reception of the Lord by the angels, the heavens also appear separate from one another. The highest heaven, which is called the third, appears above the second, and the second above the first ; not that the heavens are apart, but they appear to be apart, for the Lord is present equally with those who are in the outmost heaven and with those who are in the third heaven. That which causes the appearance of distance is not in the Lord but in the subjects, that is, the angels.

III. That this is so can hardly be comprehended by natural ideas, because in such there is space ; but by spiritual ideas, such as the angels have, it can be comprehended, because in such there is no space. But even by natural ideas this much can be comprehended, that love and wisdom (or what is the same, the Lord, who is Divine Love and Divine Wisdom) cannot advance through spaces, but is present with each one according to reception. That the Lord is present with all, He teaches in *Matthew* (xxviii. 20), and that He makes His abode with those who love Him, in *John* (xiv. 23).

II2. As this has been proved by means of the heavens and the angels, it may seem a matter of superior wisdom ; but the same is true of men. Men, as to the interiors of their minds, are warmed and illuminated by that same sun. They are warmed by its heat and illuminated by its light in the measure in which they receive love and wisdom from the Lord. The difference between angels and men is that angels are under the spiritual sun only, but men are under not only that sun, but also the sun of this world ; for men's bodies can begin and continue to exist only under both suns ; but not so the bodies of angels, which are spiritual.

ANGELS ARE IN THE LORD, AND THE LORD IN THEM; AND
BECAUSE ANGELS ARE RECIPIENTS, THE LORD ALONE IS
HEAVEN.

113. Heaven is called "the dwelling-place of God," also "the throne of God," and from this it is believed that God is there as a king in his kingdom. But God (that is, the Lord) is in the sun above the heavens, and by His presence in heat and light, is in the heavens (as is shown in the last two paragraphs). But although the Lord is present in heaven in that manner, still He is there as in Himself. For (as shown just above, n. 108-112) the distance between the sun and heaven is not distance, but appearance of distance; and since that distance is only an appearance it follows that the Lord Himself is in heaven, for He is in the love and wisdom of the angels of heaven; and since He is in the love and wisdom of all angels, and angels constitute heaven, He is in the whole heaven.

114. The Lord not only is in heaven, but is heaven itself; for love and wisdom are what make the angel, and these two with angels are the Lord's; from which it follows that the Lord is heaven. For angels are not angels from what is their own, for what is their own is altogether like what is man's own, which is evil. An angel's selfhood is such because all angels were once men, and this selfhood clings to the angels from their birth. It is only put aside, and so far as it is put aside the angels receive love and wisdom, that is, the Lord, in themselves. Any-one, if he will only elevate his understanding a little, can see that the Lord can dwell in angels, only in what is His, that is, in what is His very own, which is love and wisdom, and not at all in the selfhood of angels, which is evil. From this it is, that so far as evil is put away so far the Lord is in them, and so far they are angels. The very angelic itself of heaven is Love Divine and Wisdom Divine. This Divine is called the angelic when it is in angels. From this, again, it is evident that angels are angels from the Lord, and not from themselves; consequently, the same is true of heaven.

115. But how the Lord is in an angel and an angel in the Lord cannot be comprehended, unless the nature of the conjunction is known. Conjunction is of the Lord with the angel and of the angel with the Lord; conjunction, therefore, is reciprocal. On the part of the angel it is as follows. The angel, in like manner as man, has no other feeling than that he

is in love and wisdom from himself, consequently as if love and wisdom were his, or his own. Unless he so felt there would be no conjunction, thus the Lord would not be in him, nor he in the Lord. Nor can it be possible for the Lord to be in any angel or man, without the one in whom the Lord is, with love and wisdom, having a feeling and sense as if they were his own. By this means the Lord is not only received, but also, when received, is retained, and likewise loved in return. And by this, also, the angel is made wise and continues wise. Who can wish to love the Lord and his neighbor, and who can wish to be wise, without a sense and feeling that what he loves, learns, and imbibes is, as it were, his own? Who otherwise can retain it in himself? If this were not so, the inflowing love and wisdom would have no abiding-place, for it would flow through and not affect; thus an angel would not be angel, nor would man be man; he would be merely like something inanimate. From all this it can be seen that there must be an ability to reciprocate that there may be conjunction.

III 6. It shall now be explained how it comes that an angel perceives and feels as his own, and thus receives and retains that which yet is not his; for, as was said above, an angel is not an angel from what is his own, but from those things which he has from the Lord. The essence of the matter is this:—Every angel has freedom and rationality; these two he has to the end that he may be capable of receiving love and wisdom from the Lord. Yet neither of these, freedom nor rationality, is his, they are the Lord's with him. But since the two are intimately conjoined to his life, so intimately that they may be said to be joined into it, they appear to be his very own. It is from them that he is able to think and will, and to speak and act; and what he thinks, wills, speaks, and does from them, appears as if it were from himself. This gives him the ability to reciprocate, and by means of this conjunction is possible. But so far as an angel believes that love and wisdom are really *in* him, and thus lays claim to them for himself as if they were his own, so far the angelic is not in him, and therefore he has no conjunction with the Lord; for he is not in truth, and as truth makes one with the light of heaven, so far he cannot be in heaven; for he thereby denies that he lives from the Lord, and believes that he lives from himself, and that he therefore possesses Divine essence. In these two, freedom and rationality, the life which is called angelic and human consists. From all this it can be seen that for the sake

of conjunction with the Lord, the angel has the ability to reciprocate, but that this ability, in itself considered, is not his but the Lord's. From this it is, that if he abuses this ability to reciprocate, by which he perceives and feels as his own what is the Lord's, which is done by appropriating it to himself, he falls from the angelic state. That conjunction is reciprocal, the Lord Himself teaches (*John* xiv. 20-24; xv. 4-6); also that the conjunction of the Lord with man and of man with the Lord, is in those things of the Lord that are called His words (*John* xv. 7).

117. Some are of the opinion that Adam was in such liberty or freedom of choice as to be able to love God and be wise from himself, and that this freedom of choice was lost in his posterity. But this is an error; for man is not life, but is a recipient of life (see above, n. 4-6, 54-60); and he who is a recipient of life cannot love and be wise from anything of his own; consequently, when Adam willed to be wise and to love on his own account, he fell from wisdom and love, and was cast out of Paradise.

118. What has just been said of an angel is likewise true of heaven, which consists of angels, since the Divine in greatest and least things is the same (as was shown above, n. 77-82). What is said of an angel and of heaven is likewise true of man and the Church, for the angel of heaven and the man of the Church act as one through conjunction; in fact, a man of the Church is an angel, in respect to the interiors which are of his mind. By a man of the Church is meant a man in whom the Church is.

IN THE SPIRITUAL WORLD THE EAST IS WHERE THE LORD
APPEARS AS A SUN, AND FROM THAT THE OTHER QUARTERS
ARE DETERMINED.

119. The sun of the spiritual world and its essence, also its heat and light, and the presence of the Lord thereby, have been treated of; a description is now to be given of the quarters in the spiritual world. That sun and that world are treated of, because God and love and wisdom are treated of; and to treat of these subjects except from their very origin would be to proceed from effects, not from causes. Yet from effects nothing but effects can be learned; when effects alone are considered no cause is brought to light; but causes reveal

effects. To know effects from causes is to be wise ; but to search for causes from effects is not to be wise, because fallacies then present themselves, which the investigator calls causes, and this is to turn wisdom into foolishness. Causes are things prior, and effects are things posterior ; and things prior cannot be seen from things posterior, but things posterior can be seen from things prior. This is order. For this reason the spiritual world is here first treated of, for all causes are there, and afterwards the natural world, where all things that appear are effects.

120. The quarters in the spiritual world shall now be spoken of. There are quarters there in like manner as in the natural world, but like that world itself, they are spiritual ; while the quarters in the natural world, like that world itself, are natural ; the difference between them, therefore, is so great that they have nothing in common. In each world there are four quarters, which are called east, west, south, and north. In the natural world, these four quarters are constant, determined by the sun on the meridian ; opposite this is north, on one side is east, on the other, west. These quarters are determined by the meridian of each place ; for the sun's station on the meridian at each point is always the same, and is therefore fixed. In the spiritual world it is different. The quarters there are determined by the sun of that world, which appears constantly in its own place, and where it appears is the east ; consequently the determination of the quarters in that world is not from the south, as in the natural world, but from the east ; opposite to this is west, on one side is south, and on the other, north. But that these quarters are not determined by the sun, but by the inhabitants of that world, who are angels and spirits, will be seen in what follows.

121. As these quarters, by virtue of their origin, which is the Lord as a sun, are spiritual, so the dwelling-places of angels and spirits, all of which are according to these quarters, are also spiritual. They are spiritual, because angels and spirits have their places of abode according to their reception of love and wisdom from the Lord. Those in a higher degree of love dwell in the east ; those in a lower degree of love in the west ; those in a higher degree of wisdom, in the south ; and those in a lower degree of wisdom, in the north. From this it is that, in the Word, by "the east," in the highest sense, is meant the Lord, and in a relative sense love to Him ; by the "west," a diminishing love to Him ; by the "south" wisdom in

light; and by the “north” wisdom in shade; or similar things relatively to the state of those who are treated of.

122. Since the east is the point from which all quarters in the spiritual world are determined, and by the east, in the highest sense, is meant the Lord, and also Divine Love, it is evident that the source from which all things are, is the Lord and love to Him, and that one is remote from the Lord in the measure in which he is not in that love, and dwells either in the west, or in the south, or in the north, at distances corresponding to the reception of love.

123. Since the Lord as a sun is constantly in the east, the ancients, with whom all things of worship were representative of spiritual things, turned their faces to the east in their devotions; and that they might do the like in all worship, they turned their temples also in that direction. From this it is that, at the present day, churches are built in like manner.

THE QUARTERS IN THE SPIRITUAL WORLD ARE NOT FROM THE LORD AS A SUN, BUT FROM THE ANGELS ACCORDING TO RECEPTION.

124. It has been stated that the angels dwell separate from each other; some in the eastern quarter, some in the western, some in the southern, and some in the northern; and that those who dwell in the eastern quarter are in a higher degree of love; those in the western, in a lower degree of love; those in the southern, in the light of wisdom; and those in the northern, in the shade of wisdom. This diversity of dwelling-places appears as though it were from the Lord as a sun, but it is really from the angels. The Lord is not in a greater and lesser degree of love and wisdom, that is, as a sun He is not in a greater or lesser degree of heat and light with one than with another, for He is everywhere the same. But He is not received by one in the same degree as by another; and this makes them appear to themselves to be more or less distant from one another, with variety as regards the quarters. From this it follows that quarters in the spiritual world are nothing else than various receptions of love and wisdom, and thence of heat and light from the Lord as a sun. That this is so is plain from what was shown above (n. 108-112), that in the spiritual world distances are appearances.

125. As the quarters are various receptions of love and

wisdom by the angels, the variety from which that appearance springs shall now be explained. The Lord is in the angel, and the angel in the Lord (as was shown in a preceding article). But on account of the appearance that the Lord as a sun is outside of the angel, there is also the appearance that the Lord sees him from the sun, and that he sees the Lord in the sun. This is almost like the appearance of an image in a mirror. Speaking, therefore, according to that appearance, it may be said that the Lord sees and looks at each one face to face, but that the angels, on their part, do not thus behold the Lord. Those who are in love to the Lord from the Lord see Him directly in front; these, therefore, are in the east and the west; but those who are more in wisdom see the Lord indirectly to the right, and those who are less in wisdom indirectly to the left; therefore the former are in the south, and the latter in the north. The view of these is indirect because love and wisdom (as has been said before), although they proceed from the Lord as one, are not received as one by angels; and the wisdom which is in excess of the love, while it appears as wisdom, is not, because in the overplus of wisdom there is no life from love. From all this it is evident whence comes the diversity of reception according to which angels appear to dwell in different quarters in the spiritual world.

126. That this variety of reception of love and wisdom is what gives rise to the quarters in the spiritual world can be seen from the fact that an angel changes his quarter according to the increase or decrease of love with him; from which it is evident that the quarter is not from the Lord as a sun, but from the angel according to reception. It is the same with man as regards his spirit. In respect to his spirit, he is in some quarter of the spiritual world, whatever quarter of the natural world he may be in, for quarters in the spiritual world, as has been said above, have nothing in common with quarters in the natural world. Man is in the latter as regards his body, but in the former as regards his spirit.

127. In order that love and wisdom may make one in angel or man, there are pairs in all the things of his body. The eyes, ears, and nostrils are pairs; the hands, loins, and feet are pairs; the brain is divided into two hemispheres, the heart into two chambers, the lungs into two lobes, and in like manner the other parts. Thus in angel and man there is right and left; and all their right parts have relation to the love from which wisdom comes; and all the left parts, to the wisdom which is from love;

or, what is the same, all the right parts have relation to the good from which truth comes ; and all the left parts, to the truth which is from good. Angel and man have these pairs in order that love and wisdom, or good and truth, may act as one, and, as one, may have regard to the Lord. But of this more in what follows.

128. From all this it can be seen in what fallacy and consequent falsity those are, who suppose that the Lord bestows heaven arbitrarily, or arbitrarily allows one to become wise and loving more than another, when, in truth, the Lord is just as desirous that one may become wise and be saved as another. For he provides means for all ; and every one becomes wise and is saved in the measure in which he accepts these means, and lives in accordance with them. For the Lord is the same with one as with another ; but the recipients, who are angels and men, are unlike by reason of unlike reception and life. That this is so can be seen from what has just been said of spiritual quarters, and of the dwelling-places of the angels in accordance with them ; namely, that the diversity is not from the Lord but from the recipients.

ANGELS TURN THEIR FACES CONSTANTLY TO THE LORD AS
A SUN, AND THUS HAVE THE SOUTH TO THE RIGHT,
THE NORTH TO THE LEFT, AND THE WEST BEHIND
THEM.

129. All that is here said of angels, and of their turning to the Lord as a sun, is also to be understood of man, as regards his spirit. For man in respect to his mind is a spirit, and if in love and wisdom, is an angel ; consequently, after death, when he has put off his externals, which he had derived from the natural world, he becomes a spirit or an angel. And because angels turn their faces constantly toward the sun in the east, thus toward the Lord, it is said also of any man who is in love and wisdom from the Lord, that “he sees God,” that “he looks to God,” that “he has God before his eyes,” by which is meant that he lives as an angel does. Such things are spoken of in the world, because they actually have existence both in heaven and in the spirit of man. Who does not look before himself to God when he prays, to whatever quarter his face may be turned?

130. Angels turn their faces constantly to the Lord as a

sun, because they are in the Lord, and the Lord in them; and the Lord interiorly leads their affections and thoughts, and turns them constantly to Himself; consequently they cannot do otherwise than look towards the east where the Lord appears as a sun; from which it is evident that angels do not turn themselves to the Lord, but the Lord turns them to Himself. For when angels think interiorly of the Lord, they only think of Him as being in themselves. Real interior thought does not cause distance, but exterior thought, which acts as one with the sight of the eyes; and for the reason that exterior thought, but not interior, is in space; and when not in space, as in the spiritual world, it is still in the appearance of space. But these things can be little understood by the man who thinks about God from space. For God is everywhere, yet not in space. Thus He is both within and without an angel; consequently an angel can see God, that is, the Lord, both within himself and without himself; within himself when he thinks from love and wisdom, without himself when he thinks about love and wisdom. But these things will be treated of in detail in treatises on *The Lord's Omnipresence, Omniscience, and Omnipotence*. Let every man guard himself against falling into the detestable false doctrine that God has infused Himself into men, and that He is in them, and no longer in Himself; for God is everywhere, as well within man as without, for apart from space He is in all space (as was shown above, n. 7-10, 69-72); whereas if He were in man, He would be not only divisible, but also contained in space; yea, man then might even think himself to be God. This heresy is so abominable, that in the spiritual world it stinks like carrion.

131. The turning of angels to the Lord is such, that, at every turn of their bodies they look toward the Lord as a sun in front of them. An angel may turn himself round and round, thereby seeing the various things which surround him, still the Lord as a sun appears constantly before his face. This may seem wonderful, yet it is the truth. It has also been granted to me to see the Lord thus as a sun. I see Him now before my face; and for several years I have so seen Him, to whatever quarter of the world I have turned.

132. Since the Lord as a sun, consequently the east, is before the faces of all angels of heaven, it follows that the south is to their right; the north, to the left; and the west, behind them; and this, too, at every turn of the body. For, as said before, all quarters in the spiritual world are determined

from the east ; therefore those who have the east before their eyes are in these very quarters, yea, are themselves what determine the quarters ; for (as was shown above, n. 124-128) the quarters are not from the Lord as a sun, but from the angels according to reception.

133. Now since heaven is made up of angels, and angels are of such a nature, it follows that all heaven turns itself to the Lord, and that, by means of this turning, heaven is ruled by the Lord as one man, as in His sight it is one man. That heaven is as one man in the sight of the Lord may be seen in the work on *Heaven and Hell* (n. 59-87). Also from this are the quarters of heaven.

134. Since the quarters are thus inscribed as it were on the angel, as well as on the whole heaven, an angel, unlike man in the world, knows his own home and his own dwelling-place wherever he goes. Man does not know his home and dwelling-place from any spiritual quarter in himself, because he thinks from space, thus from the quarters of the natural world, which have nothing in common with the quarters of the spiritual world. But birds and beasts have such knowledge, for it is implanted in them to know of themselves their homes and dwelling-places, as is evident from abundant observation ; a proof that such is the case in the spiritual world ; for all things which have existence in the natural world are effects, and all things which have existence in the spiritual world are the causes of these effects. There does not exist a natural that does not derive its cause from a spiritual.

ALL INTERIOR THINGS OF THE ANGELS, BOTH OF MIND AND BODY, ARE TURNED TO THE LORD AS A SUN.

135. Angels have understanding and will, and they have a face and body. They have also the interior things of the understanding and will, and of the face and body. The interiors of the understanding and will are such as pertain to their interior affection and thought ; the interiors of the face are the brains ; and the interiors of the body are the viscera, chief among which are the heart and lungs. In a word, angels have each and all things that men on earth have ; it is from these things that angels are men. External form, apart from these internal things, does not make them men, but external form together with, yea, from, internals, for otherwise they would be only images

of man, in which there would be no life, because inwardly there would be no form of life.

136. It is well known that the will and understanding rule the body at pleasure, for what the understanding thinks, the mouth speaks, and what the will wills, the body does. From this it is plain that the body is a form corresponding to the understanding and will. And because form also is predicated of understanding and will, it is plain that the form of the body corresponds to the form of the understanding and will. But this is not the place to describe the nature of these respective forms. In each form there are things innumerable; and these, on either side, act as one, because they mutually correspond. It is from this that the mind (that is, the will and understanding) rules the body at its beck, thus as entirely as it rules its own self. From all this it follows that the interiors of the mind act as one with the interiors of the body, and the exteriors of the mind with the exteriors of the body. The interiors of the mind, likewise the interiors of the body, will be considered further on, when degrees of life have been treated of.

137. Since the interiors of the mind make one with the interiors of the body, it follows that when the interiors of the mind turn themselves to the Lord as a sun, those of the body turn themselves in like manner; and because the exteriors of both, of mind as well as body, depend upon their interiors, they also do the same. For what the external does, it does from internals, the general deriving all it has from the particulars by which it exists. From this it is evident that as an angel turns his face and body to the Lord as a sun, all the interiors of his mind and body are turned in the same direction. It is the same with man, if he has the Lord constantly before his eyes, which is the case if he is in love and wisdom. He then looks to the Lord not only with eyes and face, but also with all the mind and all the heart, that is, with all things of the will and understanding, together with all things of the body.

138. This turning to the Lord is an actual turning, a kind of elevation; for there is an uplifting into the heat and light of heaven, which is done by the interiors' becoming opened; and when these are opened, love and wisdom flow into the interiors of the mind, and the heat and light of heaven into the interiors of the body. From this comes elevation, like a rising out of cloud into clear air, or out of air into ether. Moreover, love and wisdom, with their heat and light, are the Lord with man; and He, as was said before, turns man to Himself. It is the reverse

with those who are not in love and wisdom, especially with those who are opposed to love and wisdom. Their interiors, both of mind and body, are closed; and when closed, the exteriors re-act against the Lord, for such is their inherent nature. Consequently, such persons turn themselves backward from the Lord; and turning oneself backward is turning to hell.

139. This actual turning to the Lord is from love together with wisdom; not from love alone, nor from wisdom alone; for love alone is like an *esse* without its *existere*, since love has its existence in wisdom; and wisdom without love is like an *existere* without its *esse*, since wisdom has its existence from love. Love is indeed possible without wisdom; but such love is man's, and not the Lord's. Wisdom also is possible without love; but such wisdom, although from the Lord, has not the Lord in it; for it is like the light of winter, which is from the sun; still the sun's essence, which is heat, is not in it.

EVERY SPIRIT, WHATEVER HIS QUALITY, TURNS IN LIKE MANNER TO HIS RULING LOVE.

140. It shall first be explained what a spirit is, and what an angel is. Every man after death comes, in the first place, into the world of spirits, which is midway between heaven and hell, and there passes through his own times, that is, his own states, and becomes prepared, according to his life, either for heaven or for hell. So long as one stays in that world he is called a spirit. He who has been raised out of that world into heaven is called an angel; but he who has been cast down into hell is called either a satan or a devil. So long as these continue in the world of spirits, he who is preparing for heaven is called an angelic spirit; and he who is preparing for hell, an infernal spirit; meanwhile the angelic spirit is conjoined with heaven, and the infernal spirit with hell. All spirits in the world of spirits are adjoined to men; because men, in respect to the interiors of their minds, are in like manner between heaven and hell, and through these spirits, communicate with heaven or with hell according to their life. It is to be observed that the world of spirits is one thing, and the spiritual world another; the world of spirits is that which has just been spoken of; but the spiritual world includes that world, and heaven and hell.

141. Since the subject now under consideration is the turning of angels and spirits to their own loves by reason of these

loves, something shall be said about loves. The whole heaven is divided into societies according to all the differences of loves ; in like manner hell, and in like manner the world of spirits. But heaven is divided into societies according to the differences of heavenly loves ; hell, into societies, according to the differences of infernal loves ; and the world of spirits, according to the differences of loves both heavenly and infernal. There are two loves which are the head of all the rest, that is, to which all other loves stand related ; the love which is the head of all heavenly loves, or to which they all relate, is love to the Lord ; and the love which is the head of all infernal loves, or to which they all relate, is the love of rule springing from the love of self. These two loves are diametrically opposed to each other.

I42. Since these two loves, love to the Lord and love of rule springing from love of self, are wholly opposed to each other, and since all who are in love to the Lord turn to the Lord as a sun (as was shown in the preceding article), it can be seen that all who are in the love of rule springing from love of self, turn their backs to the Lord. They thus face in opposite directions, because those who are in love to the Lord love nothing more than to be led by the Lord, and will that the Lord alone shall rule ; while those who are in the love of rule springing from love of self, love nothing more than to be led by themselves, and will that themselves alone may rule. This is called a love of rule springing from love of self, because there is a love of rule springing from a love of performing uses, which is a spiritual love, because it makes one with love towards the neighbor. Still this cannot be called a love of rule, but a love of performing uses.

I43. Every spirit, of whatever quality, turns to his own ruling love, because love is the life of every one (as was shown in Part I., n. 1-3) ; and life turns its receptacles, called members, organs, and viscera, thus the whole man, to that society which is in a love similar to itself, thus where its own love is.

I44. Since the love of rule springing from love of self is wholly opposed to love to the Lord, the spirits who are in that love of rule turn the face backwards from the Lord, and therefore look with eyes to the west in the spiritual world ; and being thus bodily in a reversed position, they have the east behind them, the north at their right, and the south at their left. They have the east behind them because they hate the Lord ; they have the north at their right, because they love fallacies and falsities therefrom ; and they have the south at their left, because

they despise the light of wisdom. They may turn in every direction, and yet all things which they see about them appear similar to their love. All such are sensual-natural; and some are of such a nature as to imagine that they alone live, looking upon others as images. They believe themselves to be wise above all others, though, in truth, they are insane.

145. In the spiritual world ways are seen, laid out like ways in the natural world; some leading to heaven, and some to hell; but the ways leading to hell are not visible to those going to heaven, nor are the ways leading to heaven visible to those going to hell. There are countless ways of this kind; for there are ways which lead to every society of heaven and to every society of hell. Each spirit enters the way which leads to the society of his own love, nor does he see the ways leading in other directions. Thus it is that each spirit, as he turns himself to his ruling love, goes forward in it.

DIVINE LOVE AND DIVINE WISDOM PROCEEDING FROM THE LORD AS A SUN AND PRODUCING HEAT AND LIGHT IN HEAVEN, ARE THE PROCEEDING DIVINE, WHICH IS THE HOLY SPIRIT.

146. In *The Doctrine of the New Jerusalem concerning the Lord* it has been shown, that God is one in person and essence, in whom there is a trinity, and that that God is the Lord; also, that the trinity in Him is called Father, Son, and Holy Spirit; and that the Divine from which, [Creative Divine] is called the Father; the Human Divine, the Son; and the Proceeding Divine, the Holy Spirit. The Divine is called "Proceeding," but the reason for its being so called is not known. It is not known, because until now it has been unknown that the Lord appears before the angels as a sun, from which sun proceeds heat which in its essence is Divine Love, together with light which in its essence is Divine Wisdom. So long as these things were unknown, it could not be known that the Proceeding Divine is not a Divine by itself; consequently the Athanasian doctrine of the trinity declares that there is one person of the Father, another of the Son, and another of the Holy Spirit. Now, however, when it is known that the Lord appears as a sun, a correct idea may be had of the Proceeding Divine, which is called the Holy Spirit, that it is one with the Lord, but proceeds from Him, as heat and light from a sun. For the

same reason angels are in Divine heat and Divine light just so far as they are in love and wisdom. Without knowing that the Lord appears as a sun in the spiritual world, and that His Divine thus proceeds, it can in no way be known what is meant by "proceeding," whether, for instance, it is simply communicating those things which are the Father's and the Son's, or simply enlightening and teaching. Yet since it has been known that God is one, and is omnipresent, it is not in accord with enlightened reason to recognize the Proceeding Divine as a Divine by itself, and to call it God, and thus divide God.

147. It has been shown above that God is not in space, and that He is therefore omnipresent ; also that the Divine is the same everywhere, but that its apparent variety is in angels and men from difference of reception. Now since the Proceeding Divine, from the Lord as a sun, is in light and heat, and light and heat flow first into universal recipients, which in the world are called atmospheres, and these are the recipients of clouds, it can be seen that as the interiors pertaining to the understanding of man or angel, are veiled by such clouds, so is he a receptacle of the Proceeding Divine. By clouds are meant spiritual clouds, which are thoughts. These, if from truths, are in accordance, but if from falsities, are at variance with Divine Wisdom ; consequently, in the spiritual world thoughts from truths, when presented to the sight, appear as shining white clouds, but thoughts from falsities as black clouds. From all this it can be seen that the Proceeding Divine is indeed in every man, but is variously veiled by each.

148. As the Divine itself is present in angel and man by spiritual heat and light, those who are in the truths of Divine Wisdom and in the goods of Divine Love, when affected by these, and from affection think from them and about them, are said to glow with love to God ; this sometimes becomes so evident as to be perceived and felt, as when a preacher speaks from zeal. These same are also said to be enlightened by God, because the Lord, by his Proceeding Divine, not only kindles the will with spiritual heat, but also enlightens the understanding with spiritual light.

149. From the following passages in the Word it is plain that the Holy Spirit is the same as the Lord, and is truth itself, from which man has enlightenment.

Jesus said, "When the spirit of truth is come, he will guide you into all truth ; he shall not speak of himself ; but whatsoever he shall have heard, that shall he speak" (*John* xvi. 13).

"He shall glorify Me; for he shall receive of Mine, and shall show it unto you" (*John* xvi. 14, 15).

That He will be with the disciples and in them (*John* [xiv. 17:] xv. 26). Jesus said, "The words that I speak unto you, they are spirit and they are life" (*John* vi. 63).

From these passages it is evident that the Truth itself which proceeds from the Lord, is called the Holy Spirit; and because it is in light, it enlightens.

150. Enlightenment, which is attributed to the Holy Spirit, is indeed in man from the Lord, yet it is effected by spirits and angels as mediums. But the nature of that mediation cannot yet be described; only it may be said that angels and spirits can in no way enlighten man from themselves, because they, like man, are enlightened by the Lord; and as they are enlightened in like manner, it follows that all enlightenment is from the Lord alone. It is effected by angels or spirits as mediums, because the man when he is enlightened is placed in the midst of angels and spirits who, more than others, receive enlightenment from the Lord alone.

THE LORD CREATED THE UNIVERSE AND ALL THINGS THERE-
OF BY MEANS OF THE SUN WHICH IS THE FIRST PRO-
CEEDING OF DIVINE LOVE AND DIVINE WISDOM.

151. By "the Lord" is meant God from eternity, that is, Jehovah, who is called Father and Creator, because He is one with Him, as has been shown in *The Doctrine of the New Jerusalem concerning the Lord*; consequently in the following pages, where also creation is treated of, He is called the Lord.

152. That all things in the universe were created by Divine Love and Divine Wisdom was fully shown in Part I., (particularly in n. 52, 53); here now it is to be shown that this was done by means of the sun, which is the first proceeding of Divine Love and Divine Wisdom. No one who is capable of seeing effects by causes, and afterwards from causes effects in their order and sequence, can deny that the sun is the first of creation, for all the things that are in its world have perpetual existence from it; and because they have perpetual existence from it, their existence was derived from it. The one involves and is proof of the other; for all things are under the sun's view, since it determined that they should be, and to hold under its view is to determine perpetually; therefore it is said that subsistence is perpetual existence. If, more-

over, any thing were to be withdrawn entirely from the sun's influx through the atmospheres, it would instantly be dissipated ; for the atmospheres, which are purer and purer, and are rendered active in power by the sun, hold all things in connection. Since, then, the perpetual existence of the universe, and of every thing pertaining to it, is from the sun, it is plain that the sun is the first of creation, from which [is all else]. The sun is spoken of as creating, but this means the Lord, by means of the sun ; for the sun also is created by the Lord.

153. There are two suns through which all things have been created by the Lord, the sun of the spiritual world and the sun of the natural world. All things were created by the Lord through the sun of the spiritual world, not through the sun of natural world, since the latter is far below the former ; it is in middle distance ; above it is the spiritual world, and below it is the natural world. This sun of the natural world was created to render aid, as a kind of substitute ; this aid will be spoken of in what follows.

154. The universe and all things thereof were created by the Lord, the sun of the spiritual world serving as a medium, because that sun is the first proceeding of Divine Love and Divine Wisdom, and from Divine Love and Divine Wisdom all things are (as was pointed out above, n. 52-82). In every thing created, greatest as well as least, there are these three, end, cause and effect. A created thing in which these three are not, is impossible. In what is greatest, that is, in the universe, these three exist in the following order ; in the sun, which is the first proceeding of Divine Love and Divine Wisdom, is the end of all things ; in the spiritual world are the causes of all things ; in the natural world are the effects of all things. How these three are in things first and last shall be shown in what follows. Since, then, no created thing is possible in which these three are not, it follows that the universe and all things thereof were created by the Lord through the sun, wherein is the end of all things.

155. Creation itself cannot be brought within man's comprehension unless space and time are removed from thought ; but if these are removed, it can be comprehended. Removing these if you can, or as much as you can, and keeping the mind in ideas abstracted from space and time, you will perceive that there is no difference between the maximum of space and the minimum of space ; and then you cannot but have a similar idea of the creation of the universe as of the creation of the

particulars therein; you will also perceive that diversity in created things springs from this, that there are infinite things in God-Man, consequently things without limit in the sun which is the first proceeding from Him; these countless things are presented as in an image, in the created universe. From this it is that no one thing can anywhere be precisely like another. From this comes that variety of all things which is presented to sight, in the natural world together with space, but in the spiritual world with appearance of space; and it is a variety both of generals and of particulars. These are the things which have been pointed out in Part I., where it is shown that in God-Man infinite things are one distinctly (n. 17-22); that all things in the universe were created by Divine Love and Divine Wisdom, (n. 52, 53); that all things in the created universe are recipients of the Divine Love and of the Divine Wisdom of God-Man (n. 54-60); that the Divine is not in space (n. 7-10); that the Divine apart from space fills all spaces (n. 69-72); that the Divine is the same in things greatest and least (n. 77-82).

156. The creation of the universe, and of all things thereof, cannot be said to have been wrought from space to space, or from time to time, thus progressively or successively, but from eternity and from infinity; not from eternity of time, because there is no such thing, but from eternity not of time, for this is the same with the Divine; nor from infinity of space, because again there is no such thing, but from infinity not of space, which also is the same with the Divine. These things, I know, transcend the ideas of thoughts that are in natural light, but they do not transcend the ideas of thoughts that are in spiritual light, for in these there is nothing of space and time. Neither do they wholly transcend ideas that are in natural light; for when it is said that infinity of space is not possible, this is confirmed by every one from reason. It is the same with eternity, for this is infinity of time. If you say "to eternity," it is comprehensible from time; but "from eternity" is not comprehensible, unless time is removed.

THE SUN OF THE NATURAL WORLD IS PURE FIRE, CONSEQUENTLY DEAD; NATURE ALSO IS DEAD, BECAUSE IT DERIVES ITS ORIGIN FROM THAT SUN.

157. Creation itself cannot be ascribed in the least to the sun of the natural world, but must be wholly ascribed to the sun

of the spiritual world; because the sun of the natural world is altogether dead; but the sun of the spiritual world is living; for it is the first proceeding of Divine Love and Divine Wisdom; and what is dead does not act at all from itself, but is acted upon; consequently to ascribe to it anything of creation would be like ascribing the work of an artificer to the tool which is moved by his hands. The sun of the natural world is pure fire from which everything of life has been withdrawn; but the sun of the spiritual world is fire in which is Divine Life. The angelic idea of the fire of the sun of the natural world, and of the fire of the sun of the spiritual world, is this; that in the fire of the sun of the spiritual world the Divine Life is within, but in the fire of the sun of the natural world it is without. From this it can be seen that the actuating power of the natural sun is not from itself, but from a living force proceeding from the sun of the spiritual world; consequently if the living force of that sun were withdrawn or taken away, the natural sun would collapse. For this reason the worship of the sun is the lowest of all the forms of God-worship, for it is wholly dead, as the sun itself is, and therefore in the Word it is called "abomination."

158. As the sun of the natural world is pure fire, and therefore dead, the heat proceeding from it is also dead heat, likewise the light proceeding from it is dead; so also are the atmospheres, which are called ether and air, and which receive in their bosom and carry down the heat and light of that sun; and as these are dead so are each and all things of the earth which are beneath the atmospheres, and are called soils, yet these, one and all, are encompassed by what is spiritual, proceeding and flowing forth from the sun of the spiritual world. Unless they had been so encompassed, the soils could not have been stirred into activity, and have produced forms of uses, which are plants, nor forms of life, which are animals; nor could have supplied the materials by which man begins and continues to exist.

159. Now since nature begins from that sun, and all that springs forth and continues to exist from it is called natural, it follows that nature, with each and every thing pertaining thereto, is dead. It appears in man and animal as if alive, because of the life which accompanies and actuates it.

160. Since these lowest things of nature which form soils are dead, and are not changeable and varying according to states of affections and thoughts, as in the spiritual world, but unchangeable and fixed, therefore in nature there are spaces and

spacial distances. There are such things, because creation has there terminated, and abides at rest. From this it is evident that spaces are a property of nature; and because in nature spaces are not appearances of spaces according to states of life, as they are in the spiritual world, these also may be called dead.

161. Since times in like manner are settled and constant, they also are a property of nature; for the length of a day is constantly twenty-four hours, and the length of a year is constantly three hundred and sixty-five days and a quarter. The very states of light and shade, and of heat and cold, which cause these periods to vary, are also regular in their return. The states which recur daily are morning, noon, evening, and night; those recurring yearly are spring, summer, autumn, and winter. Moreover, the annual states modify regularly the daily states. All these states are likewise dead because they are not states of life, as in the spiritual world; for in the spiritual world there is continuous light and there is continuous heat, the light corresponding to the state of wisdom, and the heat to the state of love with the angels; consequently the states of these are living.

162. From all this the foolishness of those who ascribe all things to nature can be seen. Those who have confirmed themselves in favor of nature have brought themselves to such a state that they are no longer willing to raise the mind above nature; consequently their minds are shut above and opened below. Man thus becomes natural-sensual, that is, spiritually dead; and because he then thinks only from such things as he has imbibed from his bodily senses, that is, through the senses from the world, he at heart even denies God. Then because conjunction with heaven is broken, conjunction with hell takes place, the capacity to think and will alone remaining; the capacity to think, from rationality, and the capacity to will, from freedom; these two capacities every man has from the Lord, nor are they ever taken away. These two capacities devils have, the same as angels; but devils devote them to insane thinking and evil doing, but angels to becoming wise and doing good.

WITHOUT A DOUBLE SUN, ONE LIVING AND THE OTHER DEAD,
NO CREATION IS POSSIBLE.

163. The universe in general is divided into two worlds, the spiritual and the natural. In the spiritual world are angels

and spirits, in the natural world men. In external appearance these two worlds are entirely alike, so alike that they cannot be distinguished ; but internally they are entirely unlike. The men themselves in the spiritual world, who (as was said above) are called angels and spirits, are spiritual, and, being spiritual, they think spiritually and speak spiritually. But the men of the natural world are natural, and therefore think naturally and speak naturally ; and spiritual thought and speech have nothing in common with natural thought and speech. From this it is plain that these two worlds, the spiritual and the natural, are entirely distinct from each other, so that they can in no respect be together.

164. Now as these two worlds are so distinct, it is necessary that there should be two suns, one from which all spiritual things are, and another from which all natural things are. And as all spiritual things in their origin are living, and all natural things from their origin are dead, and these origins are suns, it follows that the one sun is living and the other dead ; also, that the dead sun itself is created by the Lord through the living sun.

165. A dead sun was created to this end, that in outmosts all things may be fixed, settled, and constant, and thus there may be forms of existence which shall be permanent and durable. In this and in no other way is creation founded. The terra-queous globe, in which, upon which, and about which, such things exist, is a kind of base and support ; for it is the outmost work [*ultimum opus*], in which all things terminate, and upon which they rest. It is also a kind of matrix, out of which effects, which are ends of creation, are produced, as will be shown in what follows.

166. That every thing was created by the Lord through the living sun, and nothing through the dead sun, can be seen from this, that what is living disposes what is dead in submission to itself, and forms it for uses, which are its ends ; but the reverse never occurs. Only a person bereft of reason and who is ignorant of what life is, can think that all things are from nature, that life even comes from nature. Nature cannot dispense life to anything, since nature in itself is wholly inert. For what is dead to act upon what is living, or for dead force to act upon living force, or, what is the same, for the natural to act upon the spiritual, is entirely contrary to order, therefore so to think is contrary to the light of sound reason. What is dead, that is, the natural, may indeed in many ways be perverted or

changed by external accidents, but it cannot act upon life; on the contrary life acts into it, according to the induced change of form. It is the same with physical influx into the spiritual operations of the soul; this, it is known, does not occur, for it is not possible.

THE END OF CREATION HAS EXISTENCE IN OUTMOSTS, WHICH
END IS THAT ALL THINGS MAY RETURN TO THE CRE-
ATOR AND THAT THERE MAY BE CONJUNCTION.

167. In the first place, something shall be said about ends. There are three things which follow in order, called first end, middle end, and last end; they are also called end, cause, and effect. These three must be together in every thing, that it may be anything. For a first end without a middle end, and at the same time a last end, is impossible; or, what is the same, an end alone, without a cause and an effect is impossible. Equally impossible is a cause alone without an end from which and an effect in which it is, or an effect alone, that is, an effect without its cause and end. That this is so may be comprehended if it be observed that an end without an effect, that is, separated from an effect, is a thing destitute of existence, and therefore a mere term. For in order that an end may actually be an end it must be terminated, and it is terminated in its effect, wherein it is first called, because it is first, an end. It appears as if the agent or the efficient exists by itself; but this so appears from its being in the effect; but if it is separated from the effect it instantly vanishes. From all this it is evident that these three, end, cause, and effect, must be in every thing to make it anything.

168. It must be known further, that the end is everything in the cause, and everything in the effect; from this it is that end, cause, and effect, are called first end, middle end, and last end. But that the end may be everything in the cause, there must be something from the end in the cause wherein the end must be; and that the end may be everything in the effect, there must be something from the end through the cause, in the effect, wherein the end must be. The end cannot be in itself alone, but must be in something having existence from it, in which it can dwell as to all that is its own, and by acting, come into effect, until it has permanent existence. That in which it has permanent existence is the last end, which is called effect.

169. These three, namely, end, cause, and effect, are in the created universe, both in its greatest and least parts. They are in the greatest and least parts of the created universe, because they are in God the Creator, who is the Lord from eternity. But since He is Infinite, and in the Infinite infinite things are one distinctly (as was shown above, n. 17-22), therefore also these three in Him, and in His infinities, are one distinctly. From this it is that the universe, which was created from His *Esse*, and which, regarded as to uses, is His image, possesses these three in all its parts, both general and particular.

170. The universal end, that is, the end of all things of creation, is that there may be an eternal conjunction of the Creator with the created universe; and this is not possible unless there are subjects wherein His Divine can be as in Itself, thus in which it can dwell and abide. In order that these subjects may be dwelling-places and mansions of Him, they must be recipients of His love and wisdom as of themselves; such, therefore, as will elevate themselves to the Creator as of themselves, and conjoin themselves with Him. Without this ability to reciprocate no conjunction is possible. These subjects are men, who are able as of themselves to elevate and conjoin themselves. That men are such subjects, and that they are recipients of the Divine as of themselves, has been pointed out above many times. By means of this conjunction, the Lord is present in every work created by Him; for everything has been created for man as its end; consequently the uses of all created things ascend by degrees from outmosts to man, and through man to God the Creator from whom [are all things] (as was shown above, n. 65-68).

171. To this last end creation progresses continually, through end, cause, and effect, because these three are in the Lord the Creator (as was said just above); also the Divine apart from space is in all space (n. 69-72); and is the same in things greatest and least (n. 77-82); from which it is evident that the created universe, in its general progression to its last end, is relatively the middle end. For out of the earth forms of uses are continually raised by the Lord the Creator, in their order up to man, who as to his body is also from it. Thereafter, man is elevated by the reception of love and wisdom from the Lord; and for this reception of love and wisdom, all means are provided; and he has been so made as to be able to receive, if he will. From what has now been said it

can be seen, though as yet only in a general manner, that the end of creation has existence in outmost things ; which end is, that all things may return to the Creator, and that there may be conjunction.

172. That these three, end, cause, and effect, are in each and everything created, can also be seen from this, that all effects, which are called last ends, become anew first ends in uninterrupted succession from the First, who is the Lord the Creator, even to the last end, which is the conjunction of man with Him. That all last ends become anew first ends is plain from this, that there can be nothing so inert and dead as to have no efficient power in it. Even out of sand there is a kind of exhalation, such as gives power to produce, and therefore to effect something.

Part Third.

IN THE SPIRITUAL WORLD THERE ARE ATMOSPHERES, WATERS AND EARTHS, JUST AS IN THE NATURAL WORLD ; ONLY THE FORMER ARE SPIRITUAL, WHILE THE LATTER ARE NATURAL.

173. It has been said in the preceding pages, and shown in the work on *Heaven and Hell*, that the spiritual world is like the natural world, with the difference only that each and every thing of the spiritual world is spiritual, and each and every thing of the natural world is natural. As these two worlds are alike, there are in both, atmospheres, waters, and earths, which are the generals through and from which each and all things have their existence with infinite variety.

174. As regards the atmospheres, which are called ethers and airs, they are alike in both worlds, the spiritual and the natural, except that they are spiritual in the spiritual world, and natural in the natural world. The former are spiritual, because they have their existence from the sun which is the first proceeding of the Divine Love and Divine Wisdom of the Lord, and from Him receive within them the Divine fire which is love, and the Divine light which is wisdom, and carry these down to the heavens where the angels dwell, and cause the presence of that sun there in things greatest and least. The spiritual atmospheres are divided substances, that is, minute forms, originating from the sun. As these each singly receive the sun, its fire, distributed among so many substances, that is, so many forms, and as it were enveloped by them, and tempered by these envelopments, becomes heat, adapted finally to the love of angels in heaven and of spirits under heaven. The same is true of the light of that sun. In this the natural atmospheres are like spiritual atmospheres, that they also are divided substances or minute forms originating from the sun of the natural world ; these also singly receive the sun and store up its fire in

themselves, and temper it, and carry it down as heat to earth, where men dwell. The same is true of natural light.

175. The difference between spiritual and natural atmospheres is that spiritual atmospheres are receptacles of Divine fire and Divine light, thus of love and wisdom, for they enclose these interiorly within them; while natural atmospheres are receptacles, not of Divine fire and Divine light, but of the fire and light of their own sun, which in itself is dead, as was shown above; consequently there is nothing interiorly in them from the sun of the spiritual world, although they are environed by spiritual atmospheres from that sun. This difference between spiritual and natural atmospheres has been learned from the wisdom of angels.

176. That there are atmospheres in the spiritual, just as in the natural world, can be seen from this, that angels and spirits breathe, and also speak and hear just as men do in the natural world; and respiration, speech, and hearing are all effected by means of a lowest atmosphere, which is called air; it can be seen also from this, that angels and spirits, like men in the natural world, have sight, and sight is possible only by means of an atmosphere purer than air; also from this, that angels and spirits like men think and are moved by affection, and thought and affection are not possible except by means of still purer atmospheres; and finally from this, that all parts of the bodies of angels and spirits, external as well as internal, are held together in connection by atmospheres, the external by air and the internal by ethers. Without the surrounding pressure and action of these atmospheres the interior and exterior forms of the body would evidently dissolve away. Since angels are spiritual, and each and all things of their bodies are held together in connection, form, and order by means of atmospheres, it follows that these atmospheres are spiritual; they are spiritual, because they arise from the spiritual sun which is the first proceeding of the Lord's Divine Love and Wisdom.

177. That there are also waters and lands in the spiritual as well as in the natural world, with the difference that these waters and lands are spiritual, has been said above and has been shown in the work on *Heaven and Hell*; and because these are spiritual, they are moved and modified by the heat and light of the spiritual sun, the atmospheres therefrom serving as mediums, just as waters and lands in the natural world are moved and modified by the heat and light of the sun of their world, its atmospheres serving as mediums.

178. Atmospheres, waters, and lands are here mentioned, because these three are the generals, through and from which each and all things have their existence in infinite variety. The atmospheres are the active forces, the waters are the mediate forces, and the lands are the passive forces, from which all effects have existence. These three forces are such in their series solely by virtue of the life which proceeds from the Lord as a sun, and which makes them active.

THERE ARE DEGREES OF LOVE AND WISDOM, CONSEQUENTLY DEGREES OF HEAT AND LIGHT, ALSO DEGREES OF ATMOSPHERES.

179. The things which are to follow cannot be comprehended unless it be known that there are degrees, also what they are, and what their nature is, because in every created thing, thus in every form, there are degrees. This Part of *Angelic Wisdom* will therefore treat of degrees. That there are degrees of love and wisdom can be clearly seen from the fact that there are angels of the three heavens. The angels of the third heaven so far excel the angels of the second heaven in love and wisdom, and these, the angels of the lowest heaven, that they cannot be together. The degrees of love and wisdom distinguish and separate them. It is from this that angels of the lower heavens cannot ascend to angels of higher heavens, or if allowed to ascend, they do not see the higher angels or anything that is about them. They do not see them because the love and wisdom of the higher angels is of a higher degree, transcending the perception of the lower angels. For each angel is his own love and his own wisdom; and love together with wisdom in its form is a man, because God, who is Love itself and Wisdom itself, is a Man. It has sometimes been permitted me to see angels of the lowest heaven who have ascended to the angels of the third heaven; and when they had made their way thither, I have heard them complaining that they did not see any one, and all the while they were in the midst of the higher angels. Afterwards they were instructed that those angels were invisible to them because their love and wisdom were imperceptible to them, and that love and wisdom are what make an angel to appear as a man.

180. That there must be degrees of love and wisdom is still more evident when the love and wisdom of angels are

compared with the love and wisdom of men. It is known that the wisdom of angels, when thus compared, is ineffable; also it will be seen in what follows that to men who are in natural love, this wisdom is incomprehensible. It appears ineffable and incomprehensible because it is of a higher degree.

181. As there are degrees of love and wisdom, so there are degrees of heat and light. By heat and light are meant spiritual heat and light, such as angels in the heavens have, and such as men have as to the interiors of their minds; for men have the same heat of love and light of wisdom that the angels do. In the heavens, such and so much love as the angels have, such and so much is their heat; and the same is true of their light as compared with their wisdom; the reason is, that with them love is in heat, and wisdom in light (as was shown above). It is the same with men on earth, with the difference, however, that angels feel that heat and see that light, but men do not, because they are in natural heat and light; and while they are in the natural heat and light spiritual heat is not felt except through a certain enjoyment of love, and spiritual light is not seen except through perception of truth. Now since man, so long as he is in natural heat and light, knows nothing of the spiritual heat and light within him, and since knowledge of these can be obtained only through experience from the spiritual world, the heat and light in which the angels and their heavens are, shall here be especially spoken of. From this and from no other source can enlightenment on this subject be had.

182. But degrees of spiritual heat cannot be described from experience, because love, to which spiritual heat corresponds, does not come thus under ideas of thought; but degrees of spiritual light can be described, because light pertains to thought, and therefore falls into ideas of thought. Yet degrees of spiritual heat can be comprehended by their relation to the degrees of light, for the two are in like degree. With respect then to the spiritual light in which angels are, it has been granted me to see it with my eyes. With angels of the higher heavens, the light is so glistening white as to be indescribable, even by comparison with the shining whiteness of snow, and so glowing as to be indescribable even by comparison with the beams of this world's sun. In a word, that light exceeds a thousand times the noonday light upon earth. But with angels of the lower heavens, the light can be described in a measure by comparisons, although it still exceeds the most intense light of our world.

The light of angels of the higher heavens is indescribable, because their light makes one with their wisdom ; and because their wisdom, compared to the wisdom of men, is ineffable, thus also is their light. From these few things it can be seen that there must be degrees of light ; and because wisdom and love are of like degree, it follows that there must be like degrees of heat.

183. Since atmospheres are the receptacles and containants of heat and light, it follows that there are as many degrees of atmospheres as there are degrees of heat and light ; also that there are as many as there are degrees of love and wisdom. That there are several atmospheres, and that these are distinct from each other by means of degrees, has been manifested to me by much experience in the spiritual world ; especially from this, that angels of the lower heavens are not able to breathe in the region of higher angels, and appear to themselves to gasp for breath, as living creatures do when they are raised out of air into ether, or out of water into air. Moreover, spirits below the heavens appear in a kind of cloud. That there are several atmospheres, and that they are distinct from each other by means of degrees, may be seen above (n. 176).

DEGREES ARE OF A TWOFOLD KIND, DEGREES OF HEIGHT AND DEGREES OF BREADTH.

184. A knowledge of degrees is like a key to lay open the causes of things, and to give entrance into them. Without this knowledge, scarcely anything of cause can be known ; for without it, the objects and subjects of both worlds seem perfectly simple, as though there were nothing in them beyond that which meets the eye ; when yet compared to the things which lie hidden within, what is thus seen is as one to thousands, yea, to tens of thousands. The interiors which are not open to view can in no way be discovered except through a knowledge of degrees. For things exterior advance to things interior, and through these to things inmost by means of degrees ; not by continuous but discrete degrees. "Continuous degrees" is a term applied to the gradual lessenings or decreasings from grosser to finer, or from denser to rarer ; or better, perhaps, to growths and increasings from finer to grosser, or from rarer to denser ; precisely like the gradations of light to shade, or of

heat to cold. But discrete degrees are entirely different: they are like things prior, subsequent and final; or like end, cause, and effect. These degrees are called discrete, because the prior is by itself; the subsequent by itself; and the final by itself; yet taken together they make one. The atmospheres, which are called ethers and airs, from highest to lowest, that is, from the sun to the earth, are separated into such degrees; they are like simples, collections of simples, and again collections of these, which taken together are called a composite. Such degrees are discrete, because each has a distinct existence, and these degrees are what are meant by "degrees of height;" but the former degrees are continuous, because they increase continuously, and these degrees are what are meant by "degrees of breadth."

185. Each and all things which have existence in the spiritual world and in the natural world, have conjoint existence from discrete degrees and at the same time continuous degrees, that is, from degrees of height and from degrees of breadth. That dimension which consists of discrete degrees is called height, and that which consists of continuous degrees is called breadth; their position relatively to the sight of the eye not altering the designation. Without a knowledge of these degrees nothing can be known of how the three heavens differ from each other; nor can anything be known of the differences of love and wisdom of the angels there; nor of the differences of heat and light in which they are; nor of the differences of atmospheres which environ and contain these. Nor without a knowledge of these degrees can anything be known of the differences among the interior powers of the minds of men, thus nothing of their state as regards reformation and regeneration: nor anything of the differences among the exterior powers of the bodies both of angels and men; and nothing whatever can be known of the distinction between spiritual and natural, thus nothing of correspondence. Nor, indeed, can anything be known of any difference between the life of men and that of beasts, or between the more perfect and the less perfect animals; neither of the differences among the forms of the vegetable kingdom, nor among the matters of the mineral kingdom. From which it can be seen that they who are ignorant of these degrees cannot by any judgment see causes; they see only effects, and from these judge of causes, which is done for the most part by an induction which is continuous with effects. But causes produce effects not continuously but discretely; for cause is one thing, and effect is

another. The difference between the two is like the difference between antecedent and consequent, or between that which forms and that which is formed.

186. That it may be still better comprehended what discrete degrees are, what their nature is, and how they differ from continuous degrees, the angelic heavens may serve as an example. There are three heavens, and these are separated by degrees of height; therefore the heavens are one below another, nor do they communicate with each other except by influx, which proceeds from the Lord through the heavens in their order to the lowest; and not contrariwise. Each heaven by itself, however, is divided not by degrees of height but by degrees of breadth. Those who are in the midst, that is, the centre, are in the light of wisdom; but those who are around about, even to the boundaries, are in the shade of wisdom. Thus wisdom grows less and less even to ignorance, as light decreases to shade, which takes place continuously. It is the same with men. The interiors belonging to their minds are separated into as many degrees as the angelic heavens; and these degrees are one above another; therefore the interiors of men which belong to their minds are separated by discrete degrees, that is, degrees of height. Consequently one may be in the lowest degree, then in a higher, and even in the highest degree, according to the degree of his wisdom; moreover, when he is in the lowest degree only, the higher degree is shut, but it is opened as he receives wisdom from the Lord. There are also in a man, as in heaven, continuous degrees, that is, degrees of breadth. A man is like the heavens because as regards the interiors of his mind, he is a heaven in least form, in the measure in which he is in love and wisdom from the Lord. That man as regards the interiors of his mind is a heaven in least form may be seen in the work on *Heaven and Hell* (n. 51-58).

187. From these few considerations it can be seen, that one who knows nothing about discrete degrees, that is, degrees of height, can know nothing about the state of man as regards his reformation and regeneration, which are effected through the reception of love and wisdom from the Lord, and then through the opening of the interior degrees of his mind in their order. Nor can he know anything about influx from the Lord through the heavens nor anything about the order into which he has been created. For if any one thinks about these, not from discrete degrees or degrees of height but from continuous degrees or degrees of breadth, he is not able to perceive any-

thing about them from causes, but only from effects; and to see from effects only is to see from fallacies, from which come errors, one after another; and these may be so multiplied by inductions that at length enormous falsities are called truths.

188. I am not aware that anything has been known hitherto about discrete degrees or degrees of height, only continuous degrees or degrees of breadth have been known; yet nothing of the real truth about cause can become known without a knowledge of degrees of both kinds. These degrees therefore shall be treated of in the whole of this Part; for it is the object of this little work to uncover causes, that effects may be seen from them, and thus the darkness may be dispelled in which the man of the church is in respect to God and the Lord, and in respect to Divine things in general which are called spiritual things. This I may mention, that the angels are in grief for the darkness on the earth; saying that they see light hardly anywhere, and that men eagerly lay hold of fallacies and confirm them, thereby multiplying falsities upon falsities; and to confirm fallacies men search out, by means of reasonings from falsities and from truths falsified, such things as cannot be overturned, owing to the darkness in respect to causes and the ignorance respecting truths. The angels lament especially over confirmations respecting faith separate from charity and justification thereby; they also grieve over men's ideas about God, angels and spirits, and their ignorance of what love and wisdom are.

DEGREES OF HEIGHT ARE HOMOGENEOUS, AND ONE IS FROM THE OTHER IN SUCCESSION LIKE END, CAUSE AND EFFECT.

189. As degrees of breadth, that is, continuous degrees, are like gradations from light to shade, from heat to cold, from hard to soft, from dense to rare, from gross to fine, and so forth; and as these degrees are known from sensual and ocular experience, while degrees of height, or discrete degrees, are not, the latter kind shall be treated of especially in this Part; for without a knowledge of these degrees, causes cannot be perceived. It is known indeed that end, cause, and effect follow in order, like prior, subsequent, and final; also that the end begets the cause, and, through the cause, the effect, that the end may have existence; also about these many other things are known; and yet to know these things, and not to see them in their

applications to existing things is simply to know abstractions, which remain in the memory only so long as the mind is in analytical ideas from metaphysical thought. Although therefore end, cause, and effect advance according to discrete degrees, little if anything is known in the world about these degrees. For a mere knowledge of abstractions is like an airy something which flies away ; but when abstractions are applied to such things as exist in the world, they become like what is seen with the eyes on earth, and is fixed in the memory.

190. All things which have existence in the world, of which threefold dimension is predicated, that is, which are called compounds, are composed of degrees of height, that is, discrete degrees ; as examples will make clear. It is known from ocular experience, that every muscle in the human body consists of exceedingly minute fibres, and these put together into little bundles form larger fibres, called motor fibres, and groups of these form the compound called a muscle. It is the same with nerves ; in these from minute fibres larger fibres are composed, which appear as filaments, and these massed together compose the nerve. The same is true of the rest of the combinations, bundlings and groupings out of which the organs and viscera are made up ; for these are compositions of fibres and vessels variously put together according to like degrees. It is the same also with each and every thing of the vegetable and mineral kingdoms. In woods there are combinations of filaments in threefold order. In metals and stones there is a massing together of parts, also in threefold order. From all this the nature of discrete degrees can be seen, namely, that the first exists by the second, and through the second forms the third which is called the composite ; and that each degree is discreted from the others.

191. From these examples a conclusion may be formed respecting those things which are not visible to the eye, for with those it is the same. Thus, it is the same with the organic substances which are the receptacles and abodes of thoughts and affections in the brains ; with atmospheres ; with heat and light ; and with love and wisdom. For atmospheres are receptacles of heat and light ; and heat and light are receptacles of love and wisdom ; consequently, as there are degrees of atmospheres, there are also like degrees of heat and light, and of love and wisdom ; for the same principle applies to the latter as to the former.

192. That these degrees are homogeneous, that is, of the

same character and nature, appears from what has just been said. The motor fibres of muscles, least, larger, and largest, are homogeneous. Nerve fibres, least, larger, and largest, are homogeneous. Woody filaments, from the least to the composite formed of these, are homogeneous. So likewise are particles of stones and metals of every kind. The organic substances which are receptacles and abodes of thoughts and affections, from the most simple to their general aggregate which is the brain, are homogeneous. The atmospheres, from pure ether to air, are homogeneous. The degrees of heat and light in series, following the degrees of atmospheres, are homogeneous, therefore the degrees of love and wisdom are homogeneous. Things which are not of the same character and nature are heterogeneous, and do not harmonize with things homogeneous; thus they cannot form discrete degrees with them, but only with their own, which are of the same character and nature and with which they are homogeneous.

193. That these things in their order are like ends, causes, and effects, is evident; for the first, which is the least, effectuates its cause by means of the middle, and its effect by means of the last.

194. It should be known that each degree is made distinct from the others by coverings of its own, and that all the degrees together are made distinct by means of a general covering; also, that this general covering communicates with interiors and inmosts in their order. From this there is conjunction of all and unanimous action.

THE FIRST DEGREE IS THE ALL IN EVERY THING OF THE SUBSEQUENT DEGREES.

195. This is because the degrees of each subject and of each thing are homogeneous; and they are homogeneous because begotten from the first degree. For their formation is such that the first, by combinations or accretions, in a word, by massing of parts, begets the second, and through this the third; and discretizes each from the other by a covering drawn around it; from which it is clear that the first degree is chief and solely supreme in the subsequent degrees; consequently that in all things of the subsequent degrees, the first is the all.

196. When it is said that degrees are such in respect to each other, the meaning is that substances are such in their

degrees. This manner of speaking by degrees is abstract, that is, universal, which makes the statement applicable to every subject or thing which is in degrees of this kind.

197. This can be applied to all those things which have been enumerated in the preceding article, to the muscles, the nerves, the materials and parts of both the vegetable and mineral kingdoms, to the organic substances which are the subjects of thoughts and affections in man, to atmospheres, to heat and light, and to love and wisdom. In all these, the first is solely supreme in the subsequent things; yea, it is the sole thing in them, and because it is the sole thing in them, it is the all in them. That this is so is clear also from these well-known truths; that the end is the all of the cause, and through the cause is the all of the effect; and thus end, cause, and effect are called first, middle, and last end. Further, that the cause of the cause is also the cause of the thing caused; and that there is nothing essential in causes except the end, and nothing essential in motion excepting conatus; also, that the substance that is substance in itself is the sole substance.

198. From all this it can clearly be seen that the Divine, which is substance in itself, that is, the one only and sole substance, is the substance from which is each and every created thing; thus that God is the All in all things of the universe, according to what has been shown in Part First, as follows. Divine Love and Divine Wisdom are substance and form (n. 40-43); Divine Love and Divine Wisdom are substance and form in itself, therefore the Very and the Only (n. 44-46); all things in the universe are created by Divine Love and Divine Wisdom (n. 52-60); consequently the created universe is His image (n. 61-65); the Lord alone is heaven where angels are (n. 113-118).

ALL PERFECTIONS INCREASE AND ASCEND ALONG WITH DEGREES AND ACCORDING TO THEM.

199. That degrees are of two kinds, degrees of breadth and degrees of height has been shown above (n. 184-188); also that degrees of breadth are like those of light verging to shade, or of wisdom verging to ignorance; but that degrees of height are like end, cause and effect, or like prior, subsequent, and final. Of these latter it is said that they ascend or descend, for they are of height; but of the former that they increase or decrease,

for they are of breadth. These two kinds of degrees differ so much that they have nothing in common ; they should therefore be perceived as distinct, and by no means be confounded.

200. All perfections increase and ascend along with degrees and according to them, because all predicates follow their subjects, and perfection and imperfection are general predicates ; for they are predicated of life, of forces, and of forms.

Perfection of life is perfection of love and wisdom ; and because the will and understanding are receptacles of love and wisdom, perfection of life is also perfection of will and understanding, consequently of affections and thoughts ; and because spiritual heat is the containant of love, and spiritual light is the containant of wisdom, perfection of these may also be referred to perfection of life.

Perfection of forces is perfection of all things which are actuated and moved by life, in which, however, there is no life. Atmospheres as to their active powers are such forces ; the interior and exterior organic substances with men, and with animals of every kind, are such forces ; all things in the natural world which are endowed with active powers both immediately and mediately from its sun are such forces.

Perfection of forms and perfection of forces make one, for as the forces are, such are the forms ; with the difference only, that forms are substances but forces are their activities ; therefore like degrees of perfection belong to both. Forms which are not at the same time forces are also perfect according to degrees.

201. The perfections of life, forces, and forms which increase or decrease according to degrees of breadth, that is, continuous degrees, will not be discussed here, because there is a knowledge of these degrees in the world ; but only perfections of life, forces, and forms which ascend or descend according to degrees of height, that is, discrete degrees ; because these degrees are not known in the world. Of the mode in which perfections ascend and descend according to these degrees little can be learned from things visible in the natural world, but this can be seen clearly from things visible in the spiritual world. From things visible in the natural world it is found that the more they are looked into the more do wonders present themselves ; as, for instance, in the eyes, ears, tongue ; in muscles, heart, lungs, liver, pancreas, kidneys, and other viscera ; also, in seeds, fruits and flowers ; and in metals, minerals and stones. That wonders increase in all these the more they are looked into is well known ; yet such wonders have not led men to see

that the objects are interiorly more perfect according to degrees of height or discrete degrees ; this has been concealed by ignorance of these degrees. But since these degrees stand out conspicuously in the spiritual world (for the whole of that world from highest to lowest is distinctly discreted into these degrees), from that world knowledge of these degrees can be drawn ; and afterwards conclusions may be drawn therefrom respecting the perfections of forces and forms which are in similar degrees in the natural world.

202. In the spiritual world there are three heavens, disposed according to degrees of height. In the highest heaven are angels superior in every perfection to the angels in the middle heaven ; and in the middle heaven are angels superior in every perfection to the angels of the lowest heaven. The degrees of perfections are such, that angels of the lowest heaven cannot attain to the first threshold of the perfections of the angels of the middle heaven, nor these to the first threshold of the perfections of the angels of the highest heaven. This seems like a paradox, yet it is truth. The reason is that they are consociated according to discrete, not according to continuous degrees. I have learned from observation that the difference between the affections and thoughts, and consequently the speech, of the angels of the higher and the lower heavens, is such that they have nothing in common ; and that communication takes place only through correspondences, which have existence by immediate influx of the Lord into all the heavens, and by mediate influx through the highest heaven into the lowest. Such being the nature of these differences, they cannot be expressed in natural language, therefore not described ; for the thoughts of angels, being spiritual, do not fall into natural ideas. They can be expressed and described only by the angels themselves, in their own languages, words, and writings, and not in those which are human. This is why it is said that in the heavens unspeakable things are heard and seen. These differences may be in some measure comprehended when it is known that the thoughts of angels of the highest or third heaven are thoughts of ends ; the thoughts of angels of the middle or second heaven thoughts of causes, and the thoughts of angels of the lowest or first heaven thoughts of effects. It is to be observed, that it is one thing to think from ends, and another to think about ends ; that it is one thing to think from causes, and another to think about causes ; and that it is one thing to think from effects, and another to think about effects. Angels of the lower heavens think about

causes and about ends, but the angels of the higher heavens from causes and from ends; to think from these is a mark of higher wisdom, but to think about these is the mark of lower wisdom. To think from ends is of wisdom, to think from causes is of intelligence, and to think from effects is of knowledge. From all this it is clear that all perfection ascends and descends along with degrees and according to them.

203. Since the interior things of man, which are of his will and understanding, are like the heavens in respect to degrees (for man, as to the interiors of his mind, is a heaven in least form), their perfections also are like those of the heavens. But these perfections are not apparent to any one so long as he lives in the world, because he is then in the lowest degree; and from the lowest degree the higher degrees cannot be apprehended; but they are apprehended after death, because man then enters into that degree which corresponds to his love and wisdom, for he then becomes an angel, and thinks and speaks things ineffable to his natural man; for there is then an elevation of all things of his mind, not in a single, but in a threefold ratio. Degrees of height are in threefold ratio, but degrees of breadth are in single ratio. But into degrees of height none ascend and are elevated except those who in the world have been in truths, and have applied them to life.

204. It seems as if things prior must be less perfect than things posterior, that is, things simple than things composite; but things prior out of which things posterior are formed, that is, things simple out of which things composite are formed, are the more perfect. The reason is that the prior or the simpler are more naked and less covered over with substances and matters devoid of life, and are, as it were, more Divine, consequently nearer to the spiritual sun where the Lord is; for perfection itself is in the Lord, and from Him in that sun which is the first proceeding of His Divine Love and Divine Wisdom, and from that in those things which come immediately after; and thus in order down to things lowest, which are less perfect as they recede. Without such preëminent perfection in things prior and simple, neither man nor any kind of animal could have come into existence from seed, and afterwards continue to exist; nor could the seeds of trees and shrubs vegetate and bear fruit. For the more prior anything prior is, or the more simple anything simple is, the more exempt it is from injury, because it is more perfect.

IN SUCCESSIVE ORDER THE FIRST DEGREE MAKES THE HIGHEST, AND THE THIRD THE LOWEST; BUT IN SIMULTANEOUS ORDER THE FIRST DEGREE MAKES THE INNERMOST, AND THE THIRD THE OUTERMOST.

205. There is successive order and simultaneous order. The successive order of these degrees is from highest to lowest, or from top to bottom. The angelic heavens are in this order; the third heaven is the highest, the second is the middle, and the first is the lowest; such is their relative situation. In like successive order are the states of love and wisdom with the angels there, also states of heat and light, and of the spiritual atmospheres. In like order are all the perfections of the forms and forces there. When degrees of height, that is, discrete degrees, are in successive order, they may be compared to a column divided into three stories, through which ascent and descent are made. In the upper rooms are things most perfect and most beautiful; in the middle rooms, things less perfect and beautiful; in the lowest, things still less perfect and beautiful. But simultaneous order, which consists of like degrees, has another appearance. In it, the highest things of successive order, which are (as was said above) the most perfect and most beautiful, are in the inmost, the lower things are in the middle, and the lowest in the circumference. They are as if in a solid body composed of these three degrees: in the middle or centre are the finest parts, round about this are parts less fine, and in the extremes which constitute the circumference are the parts composed of these and which are therefore grosser. It is like the column mentioned just above subsiding into a plane, the highest part of which forms the innermost of the plane, the middle forms the middle, and the lowest the outermost.

206. As the highest of successive order becomes the innermost of simultaneous order, and the lowest becomes the outermost, so in the Word, "higher" signifies inner, and "lower" signifies outer. "Upwards" and "downwards," and "high" and "deep" have a similar meaning.

207. In every outmost there are discrete degrees in simultaneous order. The motor fibres in every muscle, the fibres in every nerve, also the fibres and the little vessels in all viscera and organs, are in such an order. Innermost in these are the most simple things, which are the most perfect; the outermost is a composite of these. There is a like order of these degrees

in every seed and in every fruit, also in every metal and stone ; their parts, of which the whole is composed, are of such a nature. The innermost, the middle, and the outermost elements of the parts exist in these degrees, for they are successive compositions, that is, bundlings and massings together from simples that are their first substances or matters.

208. In a word, there are such degrees in every outmost, thus in every effect. For every outmost consists of things prior, and these of their primes. And every effect consists of cause, and this of end ; and end is the all of cause, and cause is the all of effect (as was shown above) ; and end makes the inmost, cause the middle, and effect the outmost. The same is true of degrees of love and wisdom, and of heat and light, also of the organic forms of affections and thoughts in man (as will be seen in what follows). The series of these degrees in successive order and in simultaneous order has been treated of in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 38, and elsewhere), where it is shown that there are like degrees in each and all things of the Word.

THE OUTMOST DEGREE IS THE COMPLEX, CONTAINANT AND BASE OF THE PRIOR DEGREES.

209. The doctrine of degrees which is taught in this Part, has hitherto been explained by various things which exist in both worlds ; as by the degrees of the heavens where angels dwell, by the degrees of heat and light with them, and by the degrees of atmospheres, and by various things in the human body, and in the animal and mineral kingdoms. But this doctrine has a wider range ; it extends not only to natural, but also to civil, moral, and spiritual things, and to each and all their details. There are two reasons why the doctrine of degrees extends also to such things. *First*, in every thing of which anything can be predicated there is the trine which is called end, cause, and effect, and these three are related to one another according to degrees of height. And *secondly*, things civil, moral, and spiritual are not something abstract from substance, but are substances. For as love and wisdom are not abstract things, but substance (as was shown above, n. 40-43), so in like manner are all things which are called civil, moral, and spiritual. These may be thought of abstractly from substances, yet in themselves they are not abstract ; as for example, affec-

tion and thought, charity and faith, will and understanding ; for it is the same with these as with love and wisdom, in that they are not possible outside of subjects which are substances, but are states of subjects, that is, substances. That they are changes of these, presenting variations, will be seen in what follows. By substance is also meant form, for substance is not possible apart from form.

210. From its being possible to think of will and understanding, affection and thought, and charity and faith, abstractly from the substances which are their subjects, and from their having been so regarded, it has come to pass, that a correct idea of these things, as being states of substances or forms, has perished. It is altogether as with sensations and actions, which are not things abstract from the organs of sensation and motion. Abstracted, that is, separate, from these they are mere figments of reason ; they are like sight apart from the eye, hearing apart from the ear, taste apart from the tongue, and so forth.

211. Since all things civil, moral, and spiritual advance through degrees, just as natural things do, not only through continuous but also through discrete degrees ; and since the progressions of discrete degrees are like progressions of ends to causes, and of causes to effects, I have chosen to explain and confirm the present point, that the outmost degree is the complex, containant, and base of prior degrees, by the things above mentioned, that is, by what pertains to love and wisdom, to will and understanding, to affection and thought, and to charity and faith.

212. That the outmost degree is the complex, containant, and base of prior degrees, is clearly seen from progression of ends and causes to effects. That the effect is the complex, containant, and base of causes and ends can be comprehended by enlightened reason ; but it is not so clear that the end with all things thereof, and the cause with all things thereof, are actually in the effect, and that the effect is their full complex. That such is the case can be seen from what has been said above in this Part, particularly from this, that one thing is from the other in a threefold series, and that effect is nothing else than the end in its outmost. And since the outmost is the complex, it follows that it is the containant and also the base.

213. As regards love and wisdom :—Love is the end, wisdom the instrumental cause, and use is the effect ; and use is the complex, containant, and base of wisdom and love ; and use

is such a complex and such a containant, that all things of love and all things of wisdom are actually in it; it is where they are all at once and together. But it should be borne in mind that all things of love and wisdom, which are homogeneous and concordant, are present in use, in accordance with the principles enunciated and explained above (in chapter, n. 189-194).

214. Affection, thought, and action are also in a series of like degrees, because all affection has relation to love, thought to wisdom, and action to use. Charity, faith, and good works are in a series of like degrees, for charity is of affection, faith of thought, and good works of action. Will, understanding, and doing are also in a series of like degrees; for will is of love and so of affection, understanding is of wisdom and so of faith, and doing is of use and so of work. As, then, all things of wisdom and love are present in use, so all things of thought and affection are present in action, all things of faith and charity in good works, and so forth; but all are homogeneous, that is, concordant.

215. That the outmost in each series, that is to say, use, action, work, and doing, is the complex and containant of all the prior, has not yet been comprehended. There seems to be nothing more in use, in action, in work, and in doing than such as there is in motion; yet all the prior are actually present in these, and so fully that nothing is lacking. They are contained therein like wine in its cask, or like furniture in a house. They are not apparent, because they are regarded only externally; and regarded externally they are simply activities and motions. It is like the movement of the arms and hands: man is not conscious that a thousand motor fibres concur in every motion of them, and that to the thousand motor fibres correspond thousands of things of thought and affection, by which the motor fibres are excited. As these act deep within, they are not apparent to any bodily sense. This much is known, that nothing is done in or through the body except from the will through the thought; and because both of these act, it must needs be that each and all things of the will and thought are present in the action. They cannot be separated; consequently from one's deeds or works others judge of the thought of his will, which is called his intention. It has been made known to me that angels, from one's deed or work alone, perceive and see every thing of the will and thought of the doer; angels of the third heaven perceiving and seeing from his will the end for which he acts, and angels of the second heaven the cause through

which the end operates. It is from this that works and deeds are so often commanded in the Word, and that it is said that a man is known by his works.

216. It is according to angelic wisdom that will and understanding, that is, affection and thought, as well as charity and faith, unless clothed and wrapped in works or deeds, whenever possible, are only like something airy which passes away, or like phantoms in air which perish; and that they first become permanent in man and a part of his life, when he exercises and does them. The reason is that the outmost is the complex, containant, and base of things prior. Such an airy nothing and such a phantom is faith separated from good works; such also are faith and charity without their exercise, with this difference only, that those who profess faith and charity know what is good and can will to do it, but not so those who are in faith separated from charity.

THE DEGREES OF HEIGHT ARE IN FULNESS AND IN POWER IN THEIR OUTMOST DEGREE.

217. In the preceding chapter it is shown that the outmost degree is the complex and containant of prior degrees. It follows that prior degrees are in their fulness in their outmost degree, for they are in their effect, and every effect is the fulness of causes.

218. That these ascending and descending degrees, also called prior and posterior, likewise degrees of height or discrete degrees, are in their power in their outmost degree, may be confirmed by all those things which have been adduced in the preceding chapters as confirmations from objects of sense and perception. Here, however, I choose to confirm them only by the conatus, forces and motions in dead and living subjects. It is known that conatus does nothing of itself, but acts through forces corresponding to it, thereby producing visible motion; consequently that conatus is the all in forces, and through forces is the all in motion; and since motion is the outmost degree of conatus, through motion conatus exerts its power. Conatus, force, and motion are no otherwise conjoined than according to degrees of height, conjunction of which is not by continuity, for they are discrete, but by correspondences. For conatus is not force, nor is force motion, but force is produced by conatus, because force is conatus excited, and through force motion is

produced ; consequently there is no power in conatus alone, nor in force alone, but in motion, which is their product. That this is so may still seem doubtful, because not illustrated by application to sensible and perceptible things in nature : nevertheless, such is the progression of conatus, force, and motion into power.

219. But let application of this be made to living conatus, and to living force, and to living motion. Living conatus in man, who is a living subject, is his will united to his understanding ; living forces in man are the interior constituents of his body ; in all of which there are motor fibres interlacing in various ways ; and living motion in man is action, which is produced through these forces by the will united to the understanding. For the interior things pertaining to the will and understanding make the first degree ; the interior things pertaining to the body make the second degree ; and the whole body, which is the complex of these, makes the third degree. That the interior things pertaining to the mind have no power except through forces in the body, also that forces have no power except through the action of the body itself, is well known. These three do not act by what is continuous, but by what is discrete ; and to act by what is discrete is to act by correspondences. The interiors of the mind correspond to the interiors of the body, and the interiors of the body correspond to its exteriors, through which actions come forth ; consequently the two prior degrees have power through the exteriors of the body. It may seem as if conatus and forces in man have some power even when there is no action, as in sleep and in states of rest, but at such times the determinations of conatus and forces are directed into the general motor organs of the body, which are the heart and the lungs ; but when their action ceases the forces also cease, and, with the forces, the conatus.

220. Since the powers of the whole, that is, of the body, are determined chiefly into the arms and hands, which are outmosts, ‘arms’ and ‘hands,’ in the Word, signify power, and the ‘right hand’ signifies superior power. And such being the evolution and putting forth of degrees into power, the angels that are with man and in correspondence with all things belonging to him, know his quality as regards understanding and will, also charity and faith, thus as regards the internal life pertaining to his mind and the external life derived therefrom in the body, merely from such action as is effected through the hands. I have often wondered that the angels have such knowledge from the mere action of the body through the hands ; but that

it is so has been shown repeatedly by living experience, and it has been said that it is from this that inductions into the ministry are performed by the laying on of hands, and that "touching with the hand" signifies communicating; with other like things. From all this the conclusion is formed, that the all of charity and faith is in works, and that charity and faith without works are like rainbows about the sun, which vanish away and are lost in the clouds. On this account "works" and "doing works" are so often mentioned in the Word, and it is said that a man's salvation depends upon these; moreover, he that doeth is called a wise man, and he that doeth not is called a foolish man. But it should be remembered that by "works" here are meant uses actually done; for the all of clarity and faith is in uses and according to uses. There is this correspondence of works with uses, because the correspondence is spiritual, but it is carried out through substances and matters, which are subjects.

221. Two arcana, which are brought within reach of the understanding by what precedes, may here be revealed. *First*, The Word is in its fulness and in its power in the sense of the letter. For there are three senses in the Word, according to the three degrees; the celestial sense, the spiritual sense, and the natural sense. Since these senses are in the Word according to the three degrees of height, and their conjunction is effected by correspondences, the outmost sense, which is the natural and is called the sense of the letter, is not only the complex, containant and base of the corresponding interior senses, but moreover in the outmost sense the Word is in its fulness and in its power. This is abundantly shown and proved in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 27-35, 36-49, 50-61, 62-69). *Secondly*, The Lord came into the world, and took upon Him a Human, in order to put Himself into the power of subjugating the hells, and of reducing all things to order both in the heavens and on the earth. This Human He put on over His former Human. This Human which He put on in the world was like man's human in the world. Yet both Humans are Divine, and therefore infinitely transcend the finite humans of angels and men. And because He fully glorified the natural Human even to its outmosts, He rose again with the whole body, differently from any man. Through the assumption of this Human the Lord put on Divine Omnipotence not only for subjugating the hells, and reducing the heavens to order, but also for holding the hells in subjection to eternity, and saving mankind. This power is meant by His "sitting at the right

hand of the power and might of God." Because the Lord, by the assumption of a natural Human, made Himself Divine Truth in outmosts, He is called "the Word," and it is said that "the Word was made flesh;" Divine Truth in outmosts being the Word in the sense of the letter. This the Lord made Himself by fulfilling all things of the Word concerning Himself in Moses and the Prophets. For while every man is his own good and his own truth, and man is a man on no other ground, the Lord, by the assumption of a natural Human, is Divine Good itself and Divine Truth itself, or what is the same, He is Divine Love itself and Divine Wisdom itself, both in Firsts and in Lasts. Consequently the Lord, since His advent into the world, appears as a sun in the angelic heavens, in stronger radiance and in greater splendor than before His advent. This is an arcanum which is brought within the range of the understanding by the doctrine of degrees. The Lord's omnipotence before His advent into the world will be treated of in what follows.

THERE ARE DEGREES OF BOTH KINDS IN THE GREATEST AND
IN THE LEAST OF ALL CREATED THINGS.

222. That the greatest and the least of all things consist of discrete and continuous degrees, that is, of degrees of height and of breadth, cannot be illustrated by examples from visible objects, because the least things are not visible to the eyes, and the greatest things which are visible seem undistinguished into degrees; consequently this matter does not allow of demonstration otherwise than by universals. And since angels are in wisdom from universals, and from that in knowledge of particulars, it is allowed to bring forward their statements concerning these things.

223. The statements of angels on this subject are as follows: There can be nothing so minute as not to have in it degrees of both kinds; for instance, there can be nothing so minute in any animal, or in any plant, or in any mineral, or in the ether or air, as not to have in it these degrees; and since ether and air are receptacles of heat and light, and spiritual heat and spiritual light are the receptacles of love and wisdom, there can be nothing of heat and light or of love and wisdom so minute as not to have in it degrees of both kinds. Angels also declare that the minutest thing of an affection or of a thought, nay, that the minutest thing of an idea of thought, consists of degrees of both kinds, and that

a minute thing not consisting of these degrees would be nothing ; for it would have no form, thus no quality, nor any state which could be changed and varied, and by this means have existence. Angels confirm this by the truth, that infinite things in God the Creator, who is the Lord from eternity, are one distinctly ; and that there are infinite things in His infinities ; and that in things infinitely infinite there are degrees of both kinds, which also in Him are one distinctly ; and because these things are in Him, and all things are created by Him, and things created repeat in an image the things which are in Him, it follows that there cannot be the least finite in which there are not such degrees. These degrees are equally in things least and greatest, because the Divine is the same in things greatest and in things least. That in God-Man infinite things are one distinctly, see above (n. 17-22) ; and that the Divine is the same in things greatest and in things least (n. 77-82) ; which positions are further illustrated (n. 155, 169, 171).

224. There cannot be the least thing of love and wisdom, or the least thing of affection and thought, or even the least thing of an idea of thought, in which there are not degrees of both kinds, for the reason that love and wisdom are substance and form (as was shown above, n. 40-43), and the same is true of affection and thought ; and because there can be no form in which these degrees are not (as was said above), it follows that in these there are like degrees ; for to separate love and wisdom, or affection and thought, from substance in form, is to annihilate them, since they are not possible outside of their subjects ; for they are states of their subjects perceived by man variously, which states present them to view.

225. The greatest things in which there are degrees of both kinds, are the universe in its whole complex, the natural world in its complex, and the spiritual world in its complex ; every empire and every kingdom in its complex ; also, all civil, moral and spiritual concerns of these in their complex ; the whole animal kingdom, the whole vegetable kingdom, and the whole mineral kingdom, each in its complex ; all atmospheres of both worlds taken together, also their heats and lights. Likewise things less general, as man in his complex ; every animal in its complex, every tree and every shrub in its complex ; also every stone and every metal in its complex. The forms of these are alike in this, that they consist of degrees of both kinds ; the reason is that the Divine, by which they are created, is the same in things greatest and least (as was shown above, n. 77-82).

The particulars and the veriest particulars of all these are like generals and the largest generals in this, that they are forms of both kinds of degrees.

226. On account of things greatest and least being forms of both kinds of degrees, there is connection between them from first to last; for likeness conjoins them. Still, there can be no least thing which is the same as any other; consequently all particulars are distinct from each other, likewise all veriest particulars. In any form or in different forms there can be no least thing the same as any other, for the reason that in larger forms there are like degrees, and the larger are made up of leasts. From there being such degrees in the larger forms, and continuous differences in accordance with these degrees, from top to bottom and from centre to circumference, it follows that their lesser or least constituents, in which there are like degrees, can no one of them be the same as any other.

227. It is likewise a matter of angelic wisdom that from this likeness between generals and particulars, that is, between things greatest and least in respect to these degrees, comes the perfection of the created universe; for thereby one thing regards another as its like, with which it can be conjoined for every use, and bring every end into effect.

228. But these things may seem paradoxical, because they are not explained by application to visible things; yet things abstract, being universals, are often better comprehended than things applied, for these are of perpetual variety, and variety obscures.

229. Some contend that there can be a substance so simple as not to be a form from lesser forms, and out of that substance, accumulated into masses, substantiated or composite things arise, and finally substances called material. But there can be no such absolutely simple substances. For what is substance without form? It is that of which nothing can be predicated; and out of mere being of which nothing can be predicated, no process of heaping up can make anything. That there are things innumerable in the first created substances of all things, that is, in things most minute and simple, will be seen in what follows, where forms are treated of.

IN THE LORD THE THREE DEGREES OF HEIGHT ARE INFINITE AND UNCREATE, BUT IN MAN THEY ARE FINITE AND CREATED.

230. In the Lord the three degrees of height are infinite and uncreate, because the Lord is Love itself and Wisdom itself (as has been already shown); and because the Lord is Love itself and Wisdom itself, He is also Use itself. For love has use for its end, and brings forth use by means of wisdom; for without use love and wisdom have no boundary or end, that is, no home of their own, consequently they cannot be said to have being and existence unless there be use in which they may be. These three constitute the three degrees of height in subjects of life. They are three, like first end, middle end which is called cause, and last end which is called effect. That end, cause and effect constitute three degrees of height has been shown above and abundantly proved.

231. That in man there are these three degrees can be seen from the elevation of his mind even to the degrees of love and wisdom in which angels of the second and third heavens are; for all angels were born men; and man, as regards the interiors pertaining to his mind, is heaven in least form; therefore there are in man, by creation, as many degrees of height as there are heavens. Moreover, man is an image and likeness of God; consequently these three degrees have been inscribed on man, because they are in God-Man, that is, the Lord. That in the Lord these degrees are infinite and uncreate, and in man finite and created, can be seen from what was shown in Part First; namely, from this, that the Lord is Love and Wisdom in Himself; and that man is a recipient of love and wisdom from the Lord; also, that of the Lord nothing but what is infinite can be predicated, and of man nothing but what is finite.

232. These three degrees with the angels are called Celestial, Spiritual, and Natural; and for them the celestial degree is the degree of love, the spiritual the degree of wisdom, and the natural the degree of uses. These degrees are so called because the heavens are divided into two kingdoms, one called the celestial, the other the spiritual, to which is added a third kingdom wherein are men in the world, and this is the natural kingdom. Moreover, the angels of whom the celestial kingdom consists are in love; the angels, of whom the spiritual kingdom consists are in wisdom; while men in the world are in uses;

therefore these kingdoms are conjoined. How it is to be understood that men are in uses will be shown in the next Part.

233. It has been told me from heaven, that in the Lord from eternity, who is Jehovah, before His assumption of a Human in the world, the two prior degrees existed actually, and the third degree potentially, as they do also with angels; but that after the assumption of a Human in the world, He put on also the third degree, called the natural, thereby becoming Man, like a man in the world; but with the difference, that in the Lord this and the prior degrees are infinite and uncreate, while in angel and in man they are finite and created. For the Divine which, apart from space, had filled all spaces (n. 69-72), penetrated even to the outmosts of nature; yet before the assumption of the Human, there was a Divine influx into the natural degree mediate through the angelic heavens, but after the assumption immediate from Himself. This is the reason why all Churches in the world before His Advent were representative of spiritual and celestial things, but after His Advent became spiritual-natural and celestial-natural, and representative worship was abolished. This also was the reason why the sun of the angelic heaven, which, as was said above, is the first proceeding of His Divine Love and Divine Wisdom, after the assumption of the Human shone out with greater effulgence and splendor than before. And this is what is meant by these words in *Isaiah*:

“In that day the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days” (xxx. 26).

This is said of the state of heaven and of the Church after the Lord's coming into the world. Again, in the *Apocalypse*:

The countenance of the Son of Man “was as the sun shineth in his strength” (i. 16);

and elsewhere

(as in *Isaiah* lx. 20; 2 *Sam.* xxiii. 3, 4; *Matt.* xvii. 1, 2).

The mediate enlightenment of men through the angelic heaven, which existed before the coming of the Lord, may be compared to the light of the moon, which is the mediate light of the sun; and because after His coming this was made immediate, it is said in *Isaiah* that “the light of the moon shall be as the light of the sun”; and in *David*:

"In his days shall the righteous flourish, and abundance of peace ~~until~~
there is no longer any moon" (lxxii. 7).

This also is said of the Lord.

234. It was by the assumption of a Human in the world that the Lord from eternity, that is, Jehovah, put on this third degree, for the reason that He could enter into this degree only by means of a nature like human nature, thus only by means of conception from His Divine and by birth from a virgin; for in this way He could put off a nature which, although a receptacle of the Divine, is in itself dead, and could put on the Divine. This is meant by the Lord's two states in the world, which are called the state of exinanition and the state of glorification, which are treated of in *The Doctrine of the New Jerusalem concerning the Lord*.

235. Of the threefold ascent of the degrees of height this much has been said in general; but these degrees cannot here be discussed in detail, because (as was said in the preceding chapter) there must be these three degrees in things greatest and least; this only need be said, that there are such degrees in each and all things of love, and therefrom in each and all things of wisdom, and from both of these in each and all things of use. In the Lord all these degrees are infinite; in angel and man they are finite. But how there are these three degrees in love, in wisdom, and in uses cannot be described and unfolded except in series.

THESE THREE DEGREES OF HEIGHT ARE IN EVERY MAN FROM BIRTH, AND CAN BE OPENED SUCCESSIVELY; AND, AS THEY ARE OPENED, MAN IS IN THE LORD AND THE LORD IN MAN.

236. It has not been understood heretofore that there are three degrees of height in every man, for the reason that these degrees have not been known about, and so long as they remained unnoticed, none but continuous degrees could be known; and when none but continuous degrees are known, it may be supposed that love and wisdom increase in man only by continuity. But it should be known, that in every man from his birth there are three degrees of height, or discrete degrees, one above or within another; and that each degree of height, or discrete degree, has also degrees of breadth, or continuous degrees, according to which it increases by continuity. For there

are degrees of both kinds in things greatest and least of all things (as was shown above, n. 222-229); for no degree of one kind is possible without degrees of the other kind.

237. These three degrees of height are called natural, spiritual, and celestial (as was said above, n. 232). When man is born he comes first into the natural degree, and this grows in him, by continuity, with his growth in knowledge and in understanding acquired by means of knowledge, even to the height of the understanding which is called the rational. Yet not by this means is the second or spiritual degree opened. This degree is opened by means of a love of uses conformable to what the understanding has acquired, but a spiritual love of uses, which is love towards the neighbor. This degree may grow in like manner by continuous degrees to its height, and it grows by means of knowledges of truth and good, that is, by spiritual truths. Yet even by such truths the third or celestial degree is not opened: for this degree is opened by means of the celestial love of use, which is love to the Lord; and love to the Lord is nothing else than committing to life the precepts of the Word, the sum of which is to shun evils because they are hellish and devilish, and to do good because it is heavenly and divine. In this manner these three degrees are successively opened in man.

238. So long as man lives in the world he knows nothing of the opening of these degrees within him, because he is then in the natural degree, which is the outmost, and from this he thinks, wills, speaks, and acts; and the spiritual degree, which is interior, communicates with the natural degree, not by continuity but by correspondences, and communication by correspondences is not sensibly felt. But when man puts off the natural degree, which he does at death, he comes into that degree which has been opened within him in the world; one in whom the spiritual degree has been opened coming into that degree, and one within whom the celestial degree has been opened coming into that degree. One who comes into the spiritual degree after death no longer thinks, wills, speaks, and acts naturally, but spiritually; and one who comes into the celestial degree thinks, wills, speaks, and acts according to that degree. And as there can be communication between degrees only by correspondences, the differences of love, wisdom, and use, as regards these degrees are such as to have no common ground by means of anything continuous. From all this it is plain that man has three degrees of height that may be successively opened in him.

239. Since man is endowed with three degrees of love and wisdom, and therefore of use, it follows that there must be three degrees, of will, of understanding, and of result therefrom, thus of determination to use; for will is the receptacle of love, understanding the receptacle of wisdom, and result is use from these. From this it is evident that there are in every man a natural, a spiritual, and a celestial will and understanding, potentially by birth and actually when they are opened. In a word, the mind of man, which consists of will and understanding, is, from creation and therefore from birth, of three degrees, so that man has a natural mind, a spiritual mind, and a celestial mind, and can thereby be elevated into and possess angelic wisdom while he lives in the world; but it is only after death, and then only if he becomes an angel, that he enters into that wisdom, and his speech then becomes ineffable and incomprehensible to the natural man. I knew a man of moderate learning in the world, whom I saw after death and spoke with in heaven, and I clearly perceived that he spoke like an angel, and that the things he said would be inconceivable to the natural man; and for the reason that in the world he had applied the precepts of the Word to life and had worshipped the Lord, and was therefore raised up by the Lord into the third degree of love and wisdom. It is important that this elevation of the human mind should be known about, for upon it depends the understanding of what follows.

240. There are in man from the Lord two capacities whereby he is distinguished from beasts. One of these is the ability to understand what truth is and what good is; this is called rationality, and is a capacity of his understanding. The other is an ability to do what is true and good; this is called freedom, and is a capacity of his will. For man by virtue of his rationality is able to think whatever he pleases, either with or against God, either with or against the neighbor; he is also able to will and to do what he thinks; but when he sees evil and fears punishment, he is able, by virtue of his freedom, to abstain from doing it. By virtue of these two capacities man is man, and is distinguished from beasts. Man has these two capacities from the Lord, and they are from Him every moment; nor are they taken away, for if they were man's human would perish. In these two capacities the Lord is with every man, good and evil alike; they are the Lord's abode in the human race: from this it is that all men live forever, the good as well as the evil. But the Lord's abode is nearer in man as man by the agency

of these capacities opens the higher degrees, for by the opening of these man comes into higher degrees of love and wisdom, thus nearer to the Lord. From this it can be seen that as these degrees are opened man is in the Lord and the Lord in him.

241. It was said above, that the three degrees of height are like end, cause, and effect, and that love, wisdom, and use follow in succession according to these degrees; therefore a few things shall be said here about love as being end, wisdom as being cause, and use as being effect. Whoever consults his reason, if it is enlightened, can see that the end of all things of man is his love; for what he loves that he thinks, decides upon, and does, consequently that he has for his end. One can also see from his reason that wisdom is cause; for a man, that is, man's love, which is his end, searches in his understanding for its means through which to attain its end, thus consulting its wisdom, and these means constitute the instrumental cause. That use is effect is evident without explanation. But one man's love is not the same as another's, neither is one man's wisdom the same as another's; so is it with use. And since these three are homogeneous (as was shown above, n. 189-194), it follows that such as is the love in man, such is the wisdom and such is the use. By wisdom is here meant what pertains to man's understanding.

SPIRITUAL LIGHT FLOWS IN WITH MAN THROUGH THREE DEGREES, BUT NOT SPIRITUAL HEAT, EXCEPT SO FAR AS ONE SHUNS EVILS AS SINS AND LOOKS TO THE LORD.

242. It is evident from what has been shown above that from the sun of heaven, which is the first proceeding of Divine Love and Divine Wisdom (treated of in Part Second), light and heat proceed—from its wisdom light, and from its love heat; also that light is the receptacle of wisdom, and heat of love; also that so far as man comes into wisdom he comes into the Divine light, and so far as he comes into love he comes into the Divine heat. And further, that there are three degrees of light and three degrees of heat, that is, three degrees of wisdom and three degrees of love, and that these degrees have been formed in man in order that he may be a receptacle of the Divine Love and the Divine Wisdom, thus of the Lord. It is now

to be shown that spiritual light flows in through these three degrees in man, but not spiritual heat, except so far as man shuns evils as sins and looks to the Lord—or, what is the same, that man is able to receive wisdom even to the third degree, but not love, unless he shuns evils as sins and looks to the Lord ; or what is still the same, that man's understanding can be raised into wisdom, but not his will, except so far as he shuns evils as sins.

243. That the understanding can be raised into the light of heaven, that is, into angelic wisdom, while the will cannot be raised into the heat of heaven, that is, into angelic love, unless man shuns evils as sins and looks to the Lord, has been made plainly evident to me from experience in the spiritual world. I have frequently seen and perceived that simple spirits, who knew merely that God is and that the Lord was born a man, and who knew scarcely anything else, clearly apprehended the arcana of angelic wisdom almost as the angels do ; and not these simple ones alone, but many also of the infernal crew. These, while they listened, understood, but not when they thought within themselves ; for while they listened, light entered from above, but when they thought within themselves, no light could enter except that which corresponded to their heat or love ; consequently when they had listened to and perceived the arcana, as soon as they turned their ears away they remembered nothing, those belonging to the infernal crew even rejecting these things with disgust and utterly denying them, because the fire of their love and its light, being delusive, induced darkness, by which the heavenly light entering from above was extinguished.

244. The same thing happens in the world. A man not altogether stupid, or who has not confirmed himself in falsities from the pride of self-intelligence, hearing others speak on some exalted matter, or reading something of the kind, if he is in any affection of knowing, understands these things and retains them, and may afterwards confirm them. Either a bad or a good man may do this. A bad man, though in heart he denies the Divine things pertaining to the Church, can still understand them, and also speak of and preach them, and in writing learnedly prove them ; but when left to his own thought, from his own infernal love he thinks against them and denies them. From which it is obvious that the understanding can be in spiritual light even when the will is not in spiritual heat ; and from this it follows that the understanding does not lead the will, or that wisdom does not beget love, but simply teaches

and shows the way,—teaching how a man ought to live, and showing the way in which he ought to go. It further follows that the will leads the understanding, and causes it to act as one with itself; also that whatever in the understanding agrees with the love which is in the will, that man calls wisdom. In what follows it will be seen that the will does nothing by itself apart from the understanding, but does all that it does in conjunction with the understanding; moreover, that it is the will that by influx takes the understanding into partnership with itself, and not the reverse.

245. The nature of the influx of light into the three degrees of life in man which belong to his mind, shall now be shown. The forms which are receptacles of heat and light, that is, of love and wisdom in man, and which (as was said) are in three-fold order or of three degrees, are transparent from birth, transmitting spiritual light as crystal glass transmits natural light; consequently in respect to wisdom man can be raised even to the third degree. Nevertheless, these forms are not opened except when spiritual heat conjoins itself to spiritual light, that is, love to wisdom; by such conjunction these transparent forms are opened according to degrees. It is the same with light and heat from the sun of the world in their action on plants growing on the earth. The light of winter, which is as bright as that of summer, opens nothing in seed or in tree, but when vernal heat conjoins itself to it then the light becomes effective. There is this similarity because spiritual light corresponds to natural light, and spiritual heat to natural heat.

246. This spiritual heat is obtained only by shunning evils as sins, and at the same time looking to the Lord; for so long as man is in evils he is also in the love of them, for he lusts after them; and love of evil, or lust, abides in a love contrary to spiritual love and affection; and such love or lust can be removed only by shunning evils as sins; and because man cannot shun evils from himself, but only from the Lord, he must look to the Lord. When he shuns evils from the Lord, the love of evil and its heat are removed, and the love of good and its heat are introduced in their stead, whereby a higher degree is opened; for the Lord flowing in from above opens it, and then conjoins love, that is, spiritual heat, to wisdom or spiritual light, from which conjunction man begins to flourish spiritually, like a tree in spring-time.

247. By the influx of spiritual light into all three degrees of the mind man is distinguished from beasts; and, as contrasted

with beasts, can think analytically, and perceive both natural and spiritual truths; and when he perceives them he can acknowledge them, and thus be reformed and regenerated. This capacity to receive spiritual light is what is meant by rationality (referred to above), which every man has from the Lord, and which is not taken away from him, for if it were taken away he could not be reformed. From this capacity, called rationality, man, unlike the beasts, is able not only to think but also to speak from thought; and afterwards from his other capacity, called freedom (also referred to above), he is able to do those things which he thinks from his understanding. As these two capacities, rationality and freedom, which are proper to man, have been treated of above (n. 240), no more will be said about them here.

UNLESS THE HIGHER DEGREE, WHICH IS THE SPIRITUAL, IS OPENED IN MAN, HE BECOMES NATURAL AND SENSUAL.

248. It was shown above that there are three degrees of the human mind, called natural, spiritual, and celestial, and that these degrees may be successively opened in man; also, that the natural degree is first opened; afterwards, if man shuns evils as sins and looks to the Lord, the spiritual degree; and lastly, the celestial. Since these degrees are successively opened according to man's life, it follows that the two higher degrees may remain unopened, and then man continues in the natural degree, which is the outmost. Moreover, it is known in the world that there is a natural and a spiritual man, or an external and an internal man; but it is not known that a natural man becomes spiritual by the opening of a higher degree in him, and that such opening is effected by a spiritual life, which is a life conformed to the Divine precepts; and that without a life conformed to these man remains natural.

249. There are three kinds of natural men: the first consists of those who know nothing of the Divine precepts; the second, of those who know that there are such precepts, but give no thought to a life according to them; and the third, of those who despise and deny these precepts. In respect to the first class, which consists of those who know nothing of the Divine precepts, since they cannot be taught by themselves they must needs remain natural. Every man is taught respecting the Divine precepts, not by immediate revelations, but by others who know them from religion, on which subject see *The Doc-*

trine of the New Jerusalem concerning the Sacred Scriptures (n. 114-118). Those of the second class, who know that there are Divine precepts but give no thought to a life according to them, also remain natural, and care about no other concerns than those of the world and the body. These after death become mere menials and servants, according to the uses which they are able to perform for those who are spiritual; for the natural man is a menial and servant, and the spiritual man is a master and lord. Those of the third class, who despise and deny the Divine precepts, not only remain natural, but also become sensual in the measure of their contempt and denial. Sensual men are the lowest natural men, and are incapable of thinking above the appearances and fallacies of the bodily senses. After death they are in hell.

250. As it is unknown in the world what the spiritual man is, and what the natural, and as one who is merely natural is by many called spiritual, and conversely, these subjects shall be separately discussed, as follows :

- (i.) *What the natural man is, and what the spiritual man.*
- (ii.) *The character of the natural man in whom the spiritual degree is opened.*
- (iii.) *The character of the natural man in whom the spiritual degree is not opened and yet not closed.*
- (iv.) *The character of the natural man in whom the spiritual degree is entirely closed.*
- (v.) *Lastly, The nature of the difference between the life of a man merely natural and the life of a beast.*

251. (i.) *What the natural man is, and what the spiritual man.*—Man is not man from face and body, but from understanding and will; therefore by the natural man and the spiritual man is meant that man's understanding and will are either natural or spiritual. The natural man in respect to his understanding and will is like the natural world, and may be called a world or microcosm; and the spiritual man in respect to his understanding and will is like the spiritual world, and may be called a spiritual world or heaven. From which it is evident that as the natural man is in an image a natural world, so he loves those things which are of the natural world; and that as the spiritual man is in an image a spiritual world, so he loves those things which are of that world, or of heaven. The spiritual man loves also the natural world, but not otherwise than as a master loves his servant through whom he performs uses.

Moreover, according to uses the natural man becomes like the spiritual, which is the case when the natural man feels from the spiritual the delight of use; such a natural man may be called spiritual-natural. The spiritual man loves spiritual truths; he not only loves to know and understand them, but also wills them; while the natural man loves to speak of those truths and also do them: doing truths is performing uses. This subordination is from the conjunction of the spiritual world and the natural world; for whatever appears and is done in the natural world derives its cause from the spiritual world. From all this it can be seen that the spiritual man is altogether distinct from the natural, and that there is no other communication between them than such as there is between cause and effect.

252. (ii.) *The character of the natural man in whom the spiritual degree is opened.*—This is obvious from what has been said above; to which it may be added, that a natural man is a complete man when the spiritual degree is opened in him, for he is then consociated with angels in heaven and at the same time with men in the world, **and** in regard to both, lives under the Lord's guidance. For the spiritual man imbibes commands from the Lord through the Word, and executes them through the natural man. The natural man who has the spiritual degree opened does not know that he thinks and acts from his spiritual man, for it seems as if he did this from himself, when yet he does not do it from himself but from the Lord. Neither does the natural man whose spiritual degree has been opened know that by means of his spiritual man he is in heaven, when yet his spiritual man is in the midst of the angels of heaven, and sometimes is even visible to them; but because he draws himself back to his natural man, after a short stay there he is no longer seen. Nor does the natural man in whom the spiritual degree has been opened know that his spiritual mind is being filled by the Lord with thousands of arcana of wisdom, and with thousands of delights of love, and that he is to come into these after death, when he becomes an angel. The natural man does not know these things because communication between the natural man and the spiritual man is effected by correspondences; and communication by correspondences is perceived in the understanding only by the fact that truths are seen in light, and is perceived in the will only by the fact that uses are performed from affection.

253. (iii.) *The character of the natural man in whom the spiritual degree is not opened, and yet not closed.*—The spiritual

degree is not opened, and yet not closed, in the case of those who have led somewhat of a life of charity and yet have known little of genuine truth. The reason is, that this degree is opened by conjunction of love and wisdom, or of heat with light ; love or spiritual heat alone not opening it, nor wisdom or spiritual light alone, but both in conjunction. Consequently, when genuine truths, out of which wisdom or light arises, are unknown, love is inadequate to open that degree ; it only keeps it in the possibility of being opened : this is what is meant by its not being closed. Something like this is seen in the vegetable kingdom, in that heat alone does not cause seeds and trees to vegetate, but heat in conjunction with light effects this. It is to be known that all truths are of spiritual light and all goods are of spiritual heat, and that good opens the spiritual degree by means of truths ; for good, by means of truths, effects use, and uses are goods of love, which derive their essence from a conjunction of good and truth. After death, those in whom the spiritual degree is not opened and yet not closed, since they are still natural and not spiritual, are in the lowest parts of heaven, where they sometimes suffer hard things ; or they are in the outskirts in some higher heaven, where they are as it were in the light of evening : for (as was said above) in heaven and in every society there the light decreases from the middle to the outskirts, and those who are pre-eminent in divine truths are in the middle, while those who are in few truths are in the outskirts. Those are in few truths who know from religion only that there is a God, and that the Lord suffered for them, and that charity and faith are essentials of the Church, not troubling themselves to know what faith is or what charity is ; when yet faith in its essence is truth, and truth is manifold, and charity is all the work of his calling which man does from the Lord : he does this from the Lord when he shuns evils as sins. It is just as was said above, that the end is the all of the cause, and the effect the all of the end by means of the cause ; the end is charity or good, the cause is faith or truth, and effects are good works or uses ; from which it is plain that from charity no more can be carried into works than the measure in which charity is conjoined with the truths of faith. By means of these truths charity enters into works and qualifies them.

254. (iv.) *The character of the natural man in whom the spiritual degree is wholly closed.*—The spiritual degree is closed in those who are in evils as to life, and still more in those who from evils are in falsities. It is the same as with the fibril of a

nerve, which contracts at the slightest touch of any thing heterogeneous ; so every motive fibre of a muscle, yea, the muscle itself, and even the whole body shrinks from the touch of whatever is hard or cold. So the substances or forms of the spiritual degree in man shrink from evils and their falsities, because they are heterogeneous. For the spiritual degree, being in the form of heaven, admits nothing but goods, and truths which are from good ; these are homogeneous to it : but evils, and falsities which are from evil, are heterogeneous to it. This degree is contracted, and by contraction closed, especially in those who in the world are in love of ruling from love of self, because this love is opposed to love to the Lord. It is also closed, but not so much, in those who from love of the world are in the insane greed of possessing the goods of others. These loves shut the spiritual degree, because they are the origins of evils. The contraction or closing of this degree is like the turning back of a spiral in the opposite direction ; for which reason, that degree after it is closed, turns back the light of heaven ; consequently there is darkness there instead of heavenly light, and truth, which is in the light of heaven, becomes nauseous. In such persons, not only does the spiritual degree itself become closed, but also the higher region of the natural degree which is called the rational, until at last the lowest region of the natural degree, which is called the sensual, alone stands open ; this being nearest to the world and to the outward senses of the body, from which the man afterwards thinks, speaks, and reasons. The natural man who has become sensual through evils and their falsities, in the spiritual world in the light of heaven does not appear as a man but as a monster, even with nose drawn back ; (the nose is drawn in because the nose corresponds to the perception of truth ;) moreover, he cannot bear a ray of heavenly light. Such have in their caverns no other light than what resembles the light from live coals or from burning charcoal. From all this it is evident who and of what character are those in whom the spiritual degree is closed.

255. (v.) *The nature of the difference between the life of a man merely natural and the life of a beast.*—This difference will be particularly discussed in what follows, where Life will be treated of. Here it may be said that the difference is that man has three degrees of mind, that is, three degrees of understanding and will, which degrees can be opened successively ; and as these are transparent, man can be raised as to his understanding into the light of heaven and see truths, not only civil and moral,

but also spiritual, and from many truths seen can form conclusions about truths in their order, and thus perfect the understanding to eternity. But a beast has only the natural degree, not the two higher degrees; and without the higher degrees it has no capacity to think on any subject, civil, moral, or spiritual. And since the natural degree of beasts is incapable of being opened, and thereby raised into higher light, they are unable to think in successive order, but only in simultaneous order, which is not thinking, but acting from a knowledge corresponding to their love. And because they are unable to think analytically, and to view a lower thought from any higher thought, they are unable to speak, but are able only to utter sounds in accordance with the knowledge pertaining to their love. Yet the sensual man, who is in the lowest sense natural, differs from the beast only in this, that he can fill his memory with information, and think and speak therefrom; this power he gets from a capacity proper to every man, of being able to understand truth if he chooses; it is this capacity that makes the difference. But many, by abuse of this capacity, have made themselves lower than beasts.

THE NATURAL DEGREE OF THE HUMAN MIND REGARDED IN ITSELF IS CONTINUOUS, BUT BY CORRESPONDENCE WITH THE TWO HIGHER DEGREES IT APPEARS WHEN IT IS ELEVATED AS IF IT WERE DISCRETE.

256. Although this is hardly comprehensible, so long as there is no knowledge of degrees of height, it must nevertheless be revealed, because it is a part of angelic wisdom; and while the natural man is unable to think about this wisdom in the same way as angels do, nevertheless his understanding, when raised into the degree of light in which angels are, can apprehend it; for his understanding can be elevated even to that extent, and enlightened according to its elevation. But this enlightenment of the natural mind does not ascend by discrete degrees, but increases in a continuous degree, and as it increases, that mind is enlightened from within by the light of the two higher degrees. How this occurs can be comprehended from a perception of degrees of height, as being one above another, while the natural degree, which is the lowest, is a kind of general covering to the two higher degrees. Then, as the natural degree is raised towards a degree of the higher kind, the higher acts from within

upon the outer natural and illuminates it. This illumination is effected, indeed, from within, by the light of the higher degrees, but the natural degree which envelops and surrounds the higher receives it by continuity, thus more lucidly and purely in proportion to its ascent; that is, from within, by the light of the higher degrees, the natural degree is enlightened discretely, but in itself is enlightened continuously. From this it is evident that so long as man lives in the world, and is thereby in the natural degree, he cannot be elevated into very wisdom, such wisdom as the angels have, but only into higher light, even up to angels, and can receive enlightenment from their light that flows-in from within and illuminates. But these things cannot as yet be more clearly described; they can be better comprehended from effects: for effects present causes in themselves in clear light, and thus illustrate them, when there is some previous knowledge of causes.

257. The effects are these: (1.) The natural mind may be raised up to the light of heaven in which angels are, and may perceive naturally, thus not so fully, what the angels perceive spiritually; nevertheless, man's natural mind cannot be raised into angelic light itself. (2.) By means of his natural mind, raised to the light of heaven, man can think, yea, speak with angels; but the thought and speech of the angels then flow into the natural thought and speech of the man, and not conversely; so that angels speak with man in a natural language, which is the man's mother tongue. (3.) This is effected by a spiritual influx into the natural man, and not by any natural influx into the spiritual man. (4.) Human wisdom, which so long as man lives in the natural world is natural, can by no means be raised into angelic wisdom, but only into some image of it. The reason is, that elevation of the natural mind is effected by continuity, as from shade to light, or from grosser to purer. Still the man in whom the spiritual degree has been opened comes into that wisdom when he dies; and he may also come into it by a suspension of bodily sensations, and then by an influx from above into the spiritual parts of his mind. (5.) Man's natural mind consists of spiritual substances together with natural substances; thought comes from its spiritual substances, not from its natural substances; these recede when the man dies, while its spiritual substances do not. Consequently, after death, when man becomes a spirit or angel, the same mind remains in a form like that which it had in the world. (6.) The natural substances of that mind, which recede (as was said) by death, constitute the

cutaneous covering of the spiritual body which spirits and angels have. By means of such covering, which is taken from the natural world, their spiritual bodies maintain existence; for the natural is the outmost containant: consequently there is no spirit or angel who was not born a man. These arcana of angelic wisdom are here adduced that the quality of the natural mind in man may be known, which subject is further treated of in what follows.

258. Every man is born into a capacity to understand truths to the inmost degree in which the angels of the third heaven are; for the human understanding, rising up by continuity around the two higher degrees, receives the light of their wisdom, in the manner stated above (n. 256). Therefore man has the ability to become rational according to his elevation; if raised to the third degree he becomes rational from that degree, if raised to the second degree he becomes rational from that degree, if not raised he is rational in the first degree. It is said that he becomes rational from those degrees, because the natural degree is the general receptacle of their light. The reason why man does not become rational to the height that he might is, that love, which is of the will, cannot be raised in the same manner as wisdom, which is of the understanding. Love, which is of the will, is raised only by shunning evils as sins, and then by goods of charity, which are uses, which the man thereafter performs from the Lord. Consequently, when love, which is of the will, is not at the same time raised, wisdom, which is of the understanding, however it may have ascended, falls back again down to its own love. Therefore, if man's love is not at the same time with his wisdom raised into the spiritual degree, he is rational only in the lowest degree. From all this it can be seen that man's rational is in appearance as if it were of three degrees, a rational from the celestial, a rational from the spiritual, and a rational from the natural; also that rationality, which is the capacity whereby man is elevated, is still in man whether he be elevated or not.

259. It has been said that every man is born into that capacity, namely, rationality, but by this is meant every man whose externals have not been injured by accident, either in the womb, or by some disease after birth, or by a wound inflicted on the head, or in consequence of some insane love bursting forth and breaking down restraints. In such the rational cannot be elevated; for life, which is of the will and understanding, has in such no bounds in which it can rest, so disposed that it

can produce outmost acts according to order, for life acts in accordance with outmost determinations, but not from them. That there can be no rationality in infants and children, may be seen below (n. 266, at the end).

THE NATURAL MIND, SINCE IT IS THE COVERING AND CONTAINANT OF THE HIGHER DEGREES OF THE HUMAN MIND, IS REACTIVE; AND IF THE HIGHER DEGREES ARE NOT OPENED IT ACTS AGAINST THEM, BUT IF THEY ARE OPENED IT ACTS WITH THEM.

260. It has been shown in the preceding chapter that as the natural mind is in the outmost degree, it envelops and encloses the spiritual mind and the celestial mind, which, in respect to degrees, are above it. It is now to be shown that the natural mind reacts against the higher or interior minds. It reacts because it covers, includes, and contains them, and this cannot be done without reaction; for unless it reacted, the interior or enclosed parts would become loosened and escape and fall apart, just as the viscera, which are the interiors of the body, would push forth and fall asunder if the coverings which are about the body did not react against them; so, too, unless the membrane investing the motor fibres of a muscle reacted against the forces of these fibres in their activities, not only would action cease, but all the inner tissues would be scattered. It is the same with every outmost degree of the degrees of height; consequently with the natural mind as compared with higher degrees; for, as was said above, there are three degrees of the human mind, the natural, the spiritual, and the celestial, and the natural mind is in the outmost degree. Another reason why the natural mind reacts against the spiritual mind is, that the natural mind consists not only of substances of the spiritual world but also of substances of the natural world (as was said above, n. 257), and substances of the natural world from their very nature react against the substances of the spiritual world; for substances of the natural world are in themselves dead, and are acted upon from without by substances of the spiritual world; and substances which are dead, and which are acted upon from without, from their nature resist, and thus from their nature react. From all this it can be seen that the natural man reacts against the spiritual man, and that there is combat. It is the same thing whether the terms "natural and spiritual man" or "natural and spiritual mind" are used.

261. From this it is obvious that when the spiritual mind is closed the natural mind continually acts against the things of the spiritual mind, fearing lest anything should flow in therefrom to disturb its own states. Everything that flows in through the spiritual mind is from heaven, for the spiritual mind in its form is a heaven; while everything which flows into the natural mind is from the world, for the natural mind in its form is a world. From which it follows that when the spiritual mind is closed, the natural mind reacts against all things of heaven, giving them no admission except so far as they are serviceable to it as means for acquiring and possessing the things of the world. And when the things of heaven are made to serve the natural mind as means to its own ends, then those means, though they appear heavenly, become natural; for the end qualifies them, and they become like the knowledges of the natural man, in which interiorly there is nothing of life. But as things heavenly cannot be so joined to things natural that the two act as one, they are separated, and in men merely natural, things heavenly arrange themselves from without, encompassing the natural things which are within. From this it is that a merely natural man can speak and preach about heavenly things, and even simulate them in his actions, though inwardly he thinks against them; the latter he does when alone, the former when in company. But of these things more in what follows.

262. By virtue of the reaction which is in him from birth, the natural mind, or man, when he loves himself and the world above all things, acts against the things which are of the spiritual mind or man. Then also he has a sense of enjoyment in evils of every kind, as adultery, fraud, revenge, blasphemy, and other like things; he then also accepts nature as the creator of the universe; and all these things he confirms by means of his rational faculty; and after confirmation he either perverts or suffocates or repels the goods and truths of heaven and the Church, and at length either shuns them or turns his back upon them or hates them. This he does in his spirit, and in the body just so far as he dares to speak with others from his spirit without fearing the loss of reputation as a means to honor and gain. When man is such, he gradually shuts up the spiritual mind closer and closer. Confirmations of evil by means of falsities especially close it up; therefore evil and falsity when confirmed cannot be uprooted after death; they are uprooted in the world only by means of repentance.

263. But when the spiritual mind is open the state of the

natural mind is wholly different. Then the natural mind is placed at the service of the spiritual mind, and is held subordinate. For the spiritual mind acts upon the natural mind from above or within, and removes the things therein which react, and adapts to itself those which act in harmony with itself, whereby the excessive reaction is gradually taken away. It is to be noted, that in things greatest and least of the universe, both living and dead, there is action and reaction, from which comes an equilibrium of all things; this is destroyed when action overcomes reaction, or the reverse. It is the same with the natural and with the spiritual mind. When the natural mind acts from the enjoyments of its love and the pleasures of its thought, which are in themselves evils and falsities, the reaction of the natural mind removes those things which are of the spiritual mind and blocks the doors lest they enter, and it makes action to come from such things as agree with its reaction. The result is an action and reaction of the natural mind opposite to the action and reaction of the spiritual mind, whereby there is a closing of the spiritual mind like the twisting back of a spiral. But if the spiritual mind becomes opened, the action and reaction of the natural mind are reversed; for the spiritual mind acts from above or within, at the same time it acts from below or from without, through those things in the natural mind which are so disposed as to submit to it, and it twists back the spiral in which the action and reaction of the natural mind lie. For the natural mind is by birth in opposition to the things belonging to the spiritual mind; an opposition derived, as is well known, from parents by heredity. Such is the change of state which is called reformation and regeneration. The state of the natural mind before reformation may be compared to a spiral twisting or bending itself downward; but after reformation it may be compared to a spiral twisting or bending itself upwards; therefore man before reformation looks downwards to hell, but after reformation looks upwards to heaven.

THE ORIGIN OF EVIL IS FROM THE ABUSE OF THE CAPACITIES
PROPER TO MAN, THAT ARE CALLED RATIONALITY AND
FREEDOM.

264. By rationality is meant the capacity to understand what is true and thereby what is false, also to understand what is good and thereby what is evil; and by freedom is meant

the capacity to think, will, and do these things freely. From what precedes it is evident, and it will become more evident from what follows, that every man from creation, consequently from birth, has these two capacities, and that they are from the Lord; that they are not taken away from man; that from them is the appearance that man thinks, speaks, wills, and acts as from himself; that the Lord dwells in these capacities in every man; that man by virtue of that conjunction lives to eternity; that man by means of these capacities can be reformed and regenerated, but not without them; finally, that by them man is distinguished from beasts.

265. That the origin of evil is from the abuse of these capacities will be explained in the following order:—

- (i.) *A bad man equally with a good man enjoys these two capacities.*
- (ii.) *A bad man misuses these capacities to confirm evils and falsities, but a good man uses them to confirm goods and truths.*
- (iii.) *Evils and falsities confirmed in man are permanent, and come to be of his love, consequently of his life.*
- (iv.) *Such things as have come to be of the love and life are engendered in offspring.*
- (v.) *All evils, both engendered and acquired, have their seat in the natural mind.*

266. (i.) *A bad man equally with a good man enjoys these two capacities.*—It was shown in the preceding chapter that the natural mind, as regards the understanding, can be elevated even to the light in which angels of the third heaven are, and see truths, acknowledge them, and then give expression to them. From this it is plain that since the natural mind can be thus elevated, a bad man equally with a good man enjoys the capacity called rationality; and because the natural mind can be elevated to such an extent, it follows that a bad man can also think and speak about heavenly truths. Moreover, that he is able to will and do them, even though he does not, both reason and experience affirm. Reason affirms it: for who cannot will and do what he thinks? His not willing and doing it is because he does not love to will and do it. This ability to will and do is the freedom which every man has from the Lord; but his not willing and doing good when he can, is from a love of evil, which opposes; but this love he is able to resist, and many do resist. Experience in the spiritual world has often corroborated this. I have listened to evil spirits who inwardly were devils, and who in the

world had rejected the truths of heaven and the Church. When the affection for knowing, in which every man is from childhood, was excited in them by the glory that, like the brightness of fire, surrounds each love, they perceived the arcana of angelic wisdom just as clearly as good spirits who inwardly were angels. Those diabolical spirits even declared that they were able to will and act according to those arcana, but did not wish to. When told that they might will them, if only they would shun evils as sins, they said that they could even do that, but did not wish to. From this it was evident that the wicked equally with the good have the capacity called freedom. Let any one look within himself, and he will observe that it is so. Man has the power to will, because the Lord, from whom that capacity comes, continually gives the power; for, as was said above, the Lord dwells in every man in both of these capacities, thus in the capacity, that is, in the power, of being able to will. As to the capacity to understand, called rationality, this man does not have until his natural mind matures; until then it is like seed in unripe fruit, which has no power to be opened in the soil and grow up. Neither does this capacity exist in those mentioned above (n. 259).

267. (ii.) *A bad man misuses these capacities to confirm evils and falsities, but a good man uses them to confirm goods and truths.*—From the intellectual capacity called rationality, and from the voluntary capacity called freedom, man derives the ability to confirm whatever he wishes; for the natural man is able to raise his understanding into higher light to any extent he desires; but one who is in evils and their falsities raises it no higher than into the upper region of his natural mind, and rarely as far as the border of the spiritual mind; for the reason that he is in the delights of the love of his natural mind, and when he rises above that mind, the delight of his love perishes. If his understanding is raised higher, and sees truths which are opposed to the delights of his life or to the principles of his self-intelligence, he either falsifies those truths or passes them by and contemptuously leaves them behind, or retains them in the memory as means to serve his life's love, or the pride of his self-intelligence. That the natural man is able to confirm whatever he wishes is evident from the multitude of false doctrines, in the Christian world, each of which is confirmed by its adherents. Who does not know that evils and falsities of every kind can be confirmed? It is possible to confirm, and by the wicked it is confirmed within themselves, that there is no God,

and that nature is everything and created herself; that religion is only a means for keeping simple minds in bondage; that human prudence does everything, and Divine providence nothing except sustaining the universe in the order in which it was created; also that murders, adulteries, thefts, frauds, and revenge are allowable, as held by Machiavelli and his followers. These and many like things the natural man is able to confirm, and to fill volumes with the confirmations; and when such falsities are confirmed they appear in their delusive light, but truths in such obscurity as to be seen only as phantoms of the night. In a word, take what is most false and present it as a proposition, and ask an ingenious person to prove it, and he will do so to the complete extinction of the light of truth; but set aside his confirmations, return and view the proposition itself from your own rationality, and you will see its falsity in all its deformity. From all this it can be seen that man is able to misuse these two capacities, which he has from the Lord, to confirm evils and falsities of every kind. This no beast can do, because no beast enjoys those capacities. Consequently, a beast is born into all the order of its life, and into all the knowledge of its natural love, but man is not.

268. (iii.) *Evils and falsities confirmed in man are permanent, and come to be of his love and life.*—Confirming evil and falsity is equivalent to putting away good and truth, and if persisted in, to their rejection; for evil removes and rejects good, and falsity truth. For this reason confirming evil and falsity is a closing up of heaven,—for every good and truth flows in from the Lord through heaven,—and when heaven is closed, man is in hell, and in a society there in which a like evil prevails and a like falsity; from which hell he cannot afterwards be delivered. It has been granted me to speak with some who ages ago confirmed themselves in the falsities of their religion, and I saw that they remained in the same falsities, in the same way as they were in them in the world. The reason is, that all things in which a man confirms himself come to be of his love and life. They come to be of his love because they come to be of his will and understanding; and the will and understanding constitute the life of every one; and when they come to be of man's life, they come to be not only of his whole mind but also of his whole body. From this it is evident that a man who has confirmed himself in evils and falsities is such from head to foot, and when he is wholly such, by no turning or twisting back can he be reduced to an opposite state, and thus with-

drawn from hell. From all this, and from what precedes in this chapter, it can be seen what the origin of evil is.

269. (iv.) *Such things as have come to be of the love, and consequently of the life, are engendered in offspring.*—It is known that man is born into evil, and that he derives it by inheritance from parents; though by some it is believed that he inherits it not from parents, but through parents from Adam; this, however, is an error. He derives it from the father, from whom he has a soul that is clothed with a body in the mother. For the seed, which is from the father, is the first receptacle of life, but such a receptacle as it was with the father; for the seed is in the form of his love, and each one's love is, in things greatest and least, similar to itself; and there is in the seed a conatus to the human form, and by successive steps it goes forth into that form. From this it follows that evils called hereditary are from the father, thus from grandfathers and great-grandfathers, successively transmitted to offspring. This may be learned also from observation, for as regards the affections, there is a resemblance of races to their first progenitors, and a stronger resemblance in families, and a still stronger resemblance in households; and this resemblance is such that generations are distinguishable not only from the disposition, but even from the face. But of this ingeneration of the love of evil by parents in offspring more will be said in what follows, where the correspondence of the mind, that is, of the will and understanding, with the body and its members and organs is treated of. Here these few things only are brought forward, that it may be known that evils are derived from parents successively, and that they increase through the accumulations of one parent after another, until man by birth is nothing but evil; also, that the malignity of the evil increases according to the degree in which the spiritual mind is closed up, for in this manner the natural mind also is closed above; finally, that there is no recovery from this in posterity except through their shunning evils as sins by the help of the Lord. In this and in no other way is the spiritual mind opened, and by means of such opening the natural mind is brought back into correspondent form.

270. (v.) *All evils and their falsities, both engendered and acquired, have their seat in the natural mind.*—Evils and their falsities reside in the natural mind, because that mind is, in form or image, a world; while the spiritual mind in its form or image is a heaven, and in heaven evil cannot be entertained. The spiritual mind, therefore, is not opened from birth, but is only

in the capability of being opened. Moreover, the natural mind derives its form in part from substances of the natural world ; but the spiritual mind from substances of the spiritual world only ; and this mind is preserved in its integrity by the Lord, in order that man may be capable of becoming a man ; for man is born an animal, but he becomes a man. The natural mind, with all its belongings, is coiled into gyres from right to left, but the spiritual mind into gyres from left to right ; the two thus curving in directions contrary to each other—a proof that evil resides in the natural mind, and that of itself it acts against the spiritual mind. Moreover, the gyration from right to left is turned downward, thus towards hell, but the gyration from left to right tends upward, thus towards heaven. This was made evident to me by the fact that an evil spirit can gyrate his body only from right to left, not from left to right ; while a good spirit can gyrate his body from right to left only with difficulty, but with ease from left to right. Gyration follows the flow of the interiors, which belong to the mind.

EVILS AND FALSITIES ARE IN EVERY RESPECT OPPOSED TO GOODS AND TRUTHS, BECAUSE EVILS AND FALSITIES ARE DIABOLICAL AND INFERNAL, WHILE GOODS AND TRUTHS ARE DIVINE AND HEAVENLY.

271. That evil and good are opposites, also the falsity of evil and the truth of good, every one acknowledges when he hears it. Still those who are in evil do not feel, and therefore do not perceive, otherwise than that evil is good ; for evil gives enjoyment to their senses, especially sight and hearing, and from that gives enjoyment also to their thoughts, and thus their perceptions. While, therefore, the evil acknowledge that evil and good are opposites, still, when they are in evil, they declare from their enjoyment of it that evil is good, and good evil. For example :—One who abuses his freedom to think and to do what is evil calls that freedom, while its opposite, namely, to think the good which in itself is good, he calls bondage ; when, in fact, the latter is to be truly free, and the former to be in bondage. He who loves adulteries calls it freedom to commit adultery, but not to be allowed to commit adultery he calls bondage ; for in lasciviousness he has a sense of enjoyment, but of the contrary in chastity. He who is in the love of ruling from love of self feels in that love a delight of life surpassing

other delights of every kind ; consequently, everything belonging to that love he calls good, and everything contrary to it he declares to be evil ; when yet the reverse is true. It is the same with every other evil. While every one, therefore, acknowledges that evil and good are opposites, those who are in evil cherish a reverse conception of such opposition, and only those who are in good have a right conception of it. No one so long as he is in evil can see good, but he who is in good can see evil. Evil is below as in a cave, good is above as on a mountain.

272. Now as few know what the nature of evil is, and that it is entirely opposite to good, and as this knowledge is important, the matter shall be considered in the following order :—

- (i.) *The natural mind that is in evils and their falsities is a form and image of hell.*
- (ii.) *The natural mind that is a form and image of hell descends through three degrees.*
- (iii.) *The three degrees of the natural mind that is a form and image of hell, are opposite to the three degrees of the spiritual mind that is a form and image of heaven.*
- (iv.) *The natural mind that is a hell is in every respect opposed to the spiritual mind that is a heaven.*

273. (i.) *The natural mind that is in evils and their falsities is a form and image of hell.*—The nature of the natural mind in man in its substantial form, that is, its nature in its own form woven out of the substances of both worlds, in the brains where that mind resides in its first principles, cannot here be described. The universal idea of that form will be given in what follows, where the correspondence of the mind and body is to be treated of. Here somewhat only shall be said of its form as regards the states and their changes, whereby perceptions, thoughts, intentions, volitions, and their belongings are manifested ; for, as regards these states and changes, the natural mind which is in evils and their falsities is a form and image of hell. Such a form supposes a substantial form as a subject ; for without a substantial form as a subject, changes of state are impossible, just as sight is impossible without an eye, or hearing without an ear. In regard, then, to the form or image wherein the natural mind images hell, that form or image is such, that the reigning love with its lusts, which is the universal state of that mind, is like what the devil is in hell ; and the thoughts of the false arising out of that reigning love are, as it were, the devil's crew. By "the devil" and by "his crew" nothing else is meant

in the Word. The case is similar, also, for in hell there is a love of ruling from the love of self, a reigning love, called there the "devil;" and the affections of the false, with the thoughts arising out of that love, are called "his crew." It is the same in every society of hell, with differences resembling the differences of species in a genus. And the natural mind that is in evils and their falsities is in a similar form; consequently, a natural man who is of this character comes, after death, into a society of hell similar to himself, and then, in each and every particular, he acts in unison with it; for he thus enters into his own form, that is, into the states of his own mind. There is also another love, called "satan," subordinate to the love that is called the devil; it is the love of possessing the goods of others by every evil device. Cunning villanies and subtleties are its crew. Those who are in this hell are generically called satans; those in the former, devils; and such of them as act openly there do not disown their name. From this it is that the hells, as a whole, are called the Devil and Satan. The two hells are generically divided in accordance with these two loves, because all the heavens are divided into two kingdoms, the celestial and the spiritual, in accordance with two loves; and the devil-hell corresponds, by opposites, to the celestial kingdom, and the satan-hell corresponds, by opposites, to the spiritual kingdom. That the heavens are divided into two kingdoms, the celestial and the spiritual, may be seen in the work on *Heaven and Hell* (n. 20-28). The reason why a natural mind of such a character is in form a hell, is that every spiritual form is like itself both in what is greatest and in what is least; therefore every angel is, in lesser form, a heaven, as is also shown in the work on *Heaven and Hell* (n. 51-58); from which it follows that every man or spirit who is a devil or a satan is, in lesser form, a hell.

274. (ii.) *The natural mind that is a form or image of hell descends through three degrees.*—It may be seen above (n. 222-229) that both in the greatest and in the least of all things there are degrees of two kinds, namely, degrees of height and degrees of breadth. This is also true of the natural mind in its greatest and its least parts. Degrees of height are what are now referred to. The natural mind, by its two capacities called rationality and freedom, is in such a state as to be capable of ascending through three degrees, or of descending through three degrees; it ascends by goods and truths, and descends by evils and falsities; when it ascends, the lower degrees which tend to

hell are shut, and when it descends, the higher degrees which tend to heaven are shut ; for the reason that they are in reaction. These three degrees, higher and lower, are neither open nor shut in man in earliest infancy, for he is then ignorant both of good and truth and of evil and falsity ; but as he lets himself into one or the other, the degrees are opened and shut on the one side or the other. When they are opened towards hell, the reigning love, which is of the will, obtains the highest or inmost place ; the thought of the false, which is of the understanding from that love, obtains the second or middle place ; and the result of the love through the thought, or of the will through the understanding, obtains the lowest place. The same is true here as of degrees of height treated of above ; they stand in order as end, cause, and effect, or as first end, middle end, and last end. The descent of these degrees is towards the body ; consequently, in the descent they wax grosser, and become material and corporeal. If truths from the Word are received in the second degree to form it, these truths are falsified by the first degree, which is the love of evil, and become servants and slaves. From this it can be seen what the truths of the Church from the Word become with those who are in the love of evil, or whose natural mind is in form a hell, namely, that they are profaned because they serve the devil as means ; for the love of evil reigning in the natural mind that is a hell, is the devil, as was said above.

275. (iii.) *The three degrees of the natural mind that is a form and image of hell, are opposite to the three degrees of the spiritual mind that is a form and image of heaven.*—It has been shown above that there are three degrees of the mind, called natural, spiritual, and celestial, and that the human mind, made up of these degrees, looks towards heaven, and turns itself in that direction. From this it can be seen that the natural mind, looking downwards and turning itself towards hell, is made up in like manner of three degrees, and that each degree of it is opposite to a degree of that mind which is a heaven. That this is so has been made very clear to me by things seen in the spiritual world ; namely, that there are three heavens, and these distinct according to three degrees of height ; that there are three hells, and these also distinct according to three degrees of height or depth ; that the hells are opposed to the heavens in each and every particular ; that the lowest hell is opposite to the highest heaven, and the middle hell to the middle heaven, and the uppermost hell to the lowest heaven. It is the same with

the natural mind that is in the form of hell; for spiritual forms are like themselves in things greatest and least. The heavens and hells are thus opposite, because their loves are opposed. In the heavens, love to the Lord, and consequent love to the neighbor, constitute the inmost degree; in the hells, love of self and love of the world constitute the inmost degree. In the heavens, wisdom and intelligence, springing from their loves, constitute the middle degree; in the hells folly and insanity, springing from their loves and appearing like wisdom and intelligence, constitute the middle degree. In the heavens, the results from the two other degrees, either laid up in the memory as knowledges, or determined into actions in the body, constitute the lowest degree; in the hells, the results from the two other degrees, which have become either knowledges or acts, constitute the outermost degree. How the goods and truths of heaven are turned, in the hells, into evils and falsities, thus into what is opposite, may be seen from this experience: I heard that a certain divine truth flowed down out of heaven into hell, and that in its descent by degrees it was converted on the way into what is false, until at the lowest hell, it became the exact opposite of that truth; from which it was manifest that the hells according to degrees are in opposition to the heavens in regard to all goods and truths, these becoming evils and falsities by influx into forms turned the reverse way; for all inflowing, it is well known, is perceived and felt according to the recipient forms and their states. This conversion into the opposite was made further evident to me from this experience: it was granted me to see the hells as they are placed relatively to the heavens; and those who were there appeared inverted, the head downward and the feet upward; but it was said that they nevertheless appear to themselves to be upright on their feet; comparatively like the antipodes. By these evidences from experience, it can be seen that the three degrees of the natural mind that is a hell in form and image are opposite to the three degrees of the spiritual mind that is a heaven in form and image.

276. (iv.) *The natural mind that is a hell is in complete opposition to the spiritual mind that is a heaven.*—When the loves are opposite all things of perception become opposites; for out of love, which makes the very life of man, everything else flows like streams from their source; the things not from that source separating in the natural mind from those which are. Whatever springs from man's reigning love is in the middle,

and other things are at the sides. If these latter are truths of the church from the Word, they are expelled from the middle further away to the sides, and are finally exterminated ; and then the man, that is, the natural mind, perceives evil as good, and sees falsity as truth ; and conversely. This is why he believes maliciousness to be wisdom, insanity to be intelligence, cunning to be prudence, and evil devices to be ingenuity ; moreover, he makes nothing of divine and heavenly things pertaining to the church and worship, while he regards bodily and worldly things as of the greatest worth. He thus inverts the state of his life, making what is of the head to be of the sole of the foot, and trampling upon it ; and making what is of the sole of the foot to be of the head. Thus from being alive he becomes dead. One is said to be alive whose mind is a heaven, and one is said to be dead whose mind is a hell.

ALL THINGS OF THE THREE DEGREES OF THE NATURAL MIND
ARE INCLUDED IN THE DEEDS THAT ARE DONE BY
THE ACTS OF THE BODY.

277. By the knowledge of degrees, which is set forth in this Part, the following arcanum is disclosed : all things of the mind, that is, of the will and understanding of man, are in his acts or deeds, included therein much as things visible and invisible are in a seed or fruit or egg. Acts or deeds by themselves appear externally as these do, but internally they involve things innumerable, such as the concurring forces of the motor fibres of the whole body and all things of the mind which excite and determine these forces, all of which, as shown above, are of three degrees. And since all things of the mind are in these, so also are all things of the will, that is, all the affections of man's love, which make the first degree ; all things of the understanding, that is, all thoughts from his perception, which make the second degree ; and all things of the memory, that is, all ideas of the thought nearest to speech, taken from the memory, which compose the third degree. Out of these things determined into act, deeds come forth, in which, seen in external form, prior things are not visible although they are actually therein. That the outmost is the complex, containant, and base of things prior may be seen above (n. 209-216) ; and that degrees of height are in fulness in their outmost (n. 217-221).

278. The acts of the body, when viewed by the eye, appear

thus simple and uniform, as seeds, fruits, and eggs do, in external form, or as nuts and almonds in their kernels, yet they contain in themselves all the prior things from which they exist, because every outmost is sheathed about and is thereby rendered distinct from things prior. So is each degree enveloped by a covering, and thereby separated from other degrees; consequently things of the first degree are not perceived by the second, nor those of the second by the third. For example: The love of the will, which is the first degree of the mind, is not perceived in the wisdom of the understanding, which is the second degree of the mind, except by a certain enjoyment in thinking of the matter. Again, the first degree, or the love of the will, is not perceived in the knowledge in the memory, which is the third degree, except by a certain pleasure in knowing and speaking. From all this it follows that every deed, or bodily act, includes all these things, although externally it appears simple, and as if it were a single thing.

279. This is corroborated by the following: The angels who are with man perceive separately the things which are from the mind in the act, the spiritual angels perceiving those things therein which are from the understanding, and the celestial angels those things therein which are from the will. This appears incredible, but it is true. It should be known, however, that the things of the mind pertaining to any subject under consideration, or present in the mind, are in the middle, and other things are round about these according to their affinities therewith. The angels declare that a man's character is perceived from each single deed, but in an image of his love, which varies according to its determinations into affections, and into thoughts therefrom. In a word, before the angels every act or deed of a spiritual man is like a palatable fruit, useful and beautiful, which when opened and eaten yields flavor, use, and delight. That the angels have such a perception of the acts and deeds of men may also be seen above (n. 220).

280. It is the same with man's speech. The angels recognize a man's love from his tone in speaking, his wisdom from his articulation, and his knowledge from the meaning of the words. They declare, moreover, that these three are in every word, because the word is a kind of resultant, involving tone, articulation, and meaning. It was told me by angels of the third heaven that from each successive word which a man speaks in discourse they perceive the general state of his disposition, and also some particular states. That in each single word of the

Word there is a spiritual meaning from the Divine wisdom, and a celestial from the Divine love; and that these are perceived by angels when the Word is devoutly read by man, has been abundantly shown in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*.

281. The conclusion is, that in the deeds of a man whose natural mind descends through three degrees into hell there are all his evils and falses of evil; and that in the deeds of a man whose natural mind ascends into heaven there are all his goods and truths; and that both are perceived by the angels from the mere speech and act of man. From this it is said in the Word that a man "shall be judged according to his deeds," and that he shall render an account of his words.

Part Fourth.

THE LORD FROM ETERNITY, WHO IS JEHOVAH, CREATED THE
UNIVERSE AND ALL THINGS THEREOF FROM HIMSELF,
AND NOT FROM NOTHING.

282. It is known throughout the world, and acknowledged by every wise man from interior perception, that God, who is the Creator of the universe, is one ; and it is known from the Word that God the Creator of the universe is called “Jehovah,” which is from the verb *to be*, because He alone *is*. That the Lord from eternity is that Jehovah is shown by many statements from the Word in *The Doctrine of the New Jerusalem concerning the Lord*. Jehovah is called the Lord from eternity, since Jehovah assumed a Human that He might save men from hell ; He then commanded His disciples to call Him Lord. Therefore in the New Testament Jehovah is called “the Lord ;” as can be seen from this :

“Thou shalt love Jehovah thy God with all thy heart and with all thy soul” (*Deut.* vi. 5) ;

but in the New Testament,

“Thou shalt love the Lord thy God with all thy heart and with all thy soul” (*Matt.* xxii. 37).

It is the same in other passages in the Evangelists, taken from the Old Testament.

283. Every one who thinks from clear reason sees that the universe was not created out of nothing, for he sees that not anything can be made out of nothing ; since nothing is nothing, and to make anything out of nothing is a contradiction, and a contradiction is contrary to the light of truth, which is from Divine Wisdom ; and whatever is not from Divine Wisdom is not from Divine Omnipotence. Every one who thinks from clear reason sees also that all things are created out of a Substance which is Substance in itself, for that is *Esse* itself,

out of which every thing that is can have existence ; and since God alone is Substance in itself, and therefore *Esse* itself, it is evident that from this source alone is the existence of things. This has been seen by many, because reason causes it to be seen. Yet they dared not confirm it, fearing lest they might thereby come to think of the created universe as God, because from God ; or to think of nature as self-originated, and consequently of the inmost of nature as what is called God. For this reason, although many have seen that the existence of all things is from God alone and out of his *Esse*, yet they have not dared to go beyond their first thought on the subject, lest their understanding become entangled in a so-called Gordian knot, beyond the possibility of release. Such release would be impossible, because their thought of God, and of the creation of the universe from God, has been in accordance with time and space, which are properties of nature ; and from nature no one can have a perception of God and of the creation of the universe, but every one whose understanding is in any interior light can have a perception of nature and of its creation out of God, because God is not in time and space. That the Divine is not in space may be seen above (n. 7-10) ; that the Divine apart from space fills all the spaces of the universe (n. 69-72) ; and that the Divine apart from time is in all time (n. 72-76). In what follows it may be seen that although God has created the universe and all things thereof out of Himself, yet there is nothing whatever in the created universe that is God : and other things besides, which will place this matter in its proper light.

284. Part First of this Work treated of God, that He is Divine Love and Divine Wisdom ; that He is life, and that He is substance and form, which is the very and only *Esse*. Part Second treated of the spiritual sun and its world, and of the natural sun and its world, and of the creation of the universe with all things thereof from God by means of these two suns. Part Third treated of degrees in which are each and all things that have been created. Part Fourth will now treat of the creation of the universe from God. All these subjects are now explained, because the angels lament before the Lord, that when they look upon the world they see nothing but darkness, and among men no knowledge of God, nor of heaven, nor of the creation of nature, for their wisdom to rest upon.

THE LORD FROM ETERNITY, THAT IS, JEHOVAH, COULD NOT HAVE CREATED THE UNIVERSE AND ALL THINGS THERE-OF UNLESS HE WERE A MAN.

285. Those who have a corporeal natural idea of God as a Man, are wholly unable to comprehend how God as a Man could have created the universe and all things thereof; for they think within themselves, How can God as a Man wander all over the universe from space to space, and create? Or can He, from His place, speak the word, and as soon as it is spoken, creation follow? When it is said that God is a Man, such ideas present themselves to those whose conception of the God-Man is like their conception of a man in the world, and who conceive of God from nature and its properties, which are time and space. But those whose conception of God-Man is not drawn from their conception of a man in the world, nor from nature and its space and time, clearly perceive that unless God were a Man the universe could not have been created. Bring your thought into the angelic idea of God as being a Man, putting away, as much as you can, the idea of space, and you will come near in thought to the truth. In fact, some of the learned have a perception of spirits and angels as not in space, because they have a perception of the spiritual as apart from space. For the spiritual is like thought, which is in man, and yet man is able by means of it to be present as it were elsewhere, in any place however remote. Such is the state of spirits and angels, who are men even as regards their bodies. In whatever place their thought is, there they appear, because in the spiritual world spaces and distances are appearances, and act as one with thought from affection. From all this it can be seen that God, who appears as a sun far above the spiritual world, and to whom there can be no appearance of space, is not to be thought of from space. And it can then be comprehended that He created the universe out of Himself, and not out of nothing; also that His Human Body cannot be thought of as great or small, that is, of any stature, because this pertains to space; consequently that in things first and last, and in things greatest and least, He is the same; and still further, that the Human is the inmost in every created thing, though apart from space. That the Divine is the same in things greatest and least may be seen above (n. 77-82); and that the Divine apart from space fills all spaces (n. 69-72). And because the Divine is

not in space, it is not subject to extension, as the inmost of nature is.

286. That God unless He were a Man could not have created the universe and all things thereof, may be very clearly apprehended by an intelligent person from this, that he is compelled to admit that in God there is Love and Wisdom, mercy and clemency, and also goodness itself and truth itself, inasmuch as these are from God. And because he cannot deny this, neither can he deny that God is a Man ; for abstractly from man not one of these is possible ; man is their subject, and to separate them from their subject is to say that they are not. Think of wisdom, and place it outside of man—is it anything? Can you conceive of it as something ethereal, or as something flaming? You cannot ; unless perchance you conceive of it as being within these ; and if within these, it must be wisdom in a form such as man has ; it must be wholly in the form of man, not one thing can be lacking if wisdom is to be in that form. In a word, the form of wisdom is man ; and because man is the form of wisdom, he is also the form of love, mercy, clemency, good, and truth, because these make one with wisdom. That love and wisdom are not possible except in a form, see above (n. 40-43).

287. That love and wisdom are man is further evident from the fact that the angels of heaven are men in beauty in the measure in which they are in love and its wisdom from the Lord. The same is evident from what is said of Adam in the Word, that he was created into the likeness and into the image of God (*Gen.* i. 26), because into the form of love and wisdom. Every man on earth is born into the human form as regards his body, for the reason that his spirit, which is also called his soul, is a man ; and this is a man because it is receptive of love and wisdom from the Lord ; and so far as these are received by the spirit or soul of man, so far it becomes a man after the death of the material body in which it was sheathed ; and so far as these are not received it becomes a monster, which derives something of manhood from the ability to receive.

288. Because God is a Man, the whole angelic heaven in the aggregate resembles a single man, and is divided into regions and provinces according to the members, viscera, and organs of man. Thus there are societies of heaven which constitute the province of all things of the brain, of all things of the facial organs, and of all things of the viscera of the body ; and these provinces are separated from each other, just as those organs are separated in man ; moreover, the angels know in what province

of man they are. The whole heaven has this resemblance to man, because God is a Man. God is also heaven, because the angels, who constitute heaven, are recipients of love and wisdom from the Lord, and recipients are images. That heaven is in the form of all things of man is shown in the *Arcana Cælestia*, at the end of several chapters.

289. All this makes evident how empty are the ideas of those who think of God as something else than a Man, and of the Divine attributes as not being in God as a Man, since these separated from man are mere figments of reason. That God is very Man, from whom every man is a man according to his reception of love and wisdom, may be seen above (n. 11-13). That truth is here corroborated on account of what follows, that the creation of the universe by God, because He is a Man, may be perceived.

THE LORD FROM ETERNITY, THAT IS, JEHOVAH, BROUGHT FORTH FROM HIMSELF THE SUN OF THE SPIRITUAL WORLD, AND FROM THAT CREATED THE UNIVERSE, AND ALL THINGS THEREOF.

290. The sun of the spiritual world was treated of in Part Second of this work, and the following propositions were there established:—Divine Love and Divine Wisdom appear in the spiritual world as a sun (n. 83-88). Spiritual heat and spiritual light go forth from that sun (n. 89-92). That sun is not God, but is a Proceeding from Divine Love and Divine Wisdom of God-Man; so also are the heat and light from that sun (n. 93-98). The sun of the spiritual world is at a middle altitude, and appears far off from the angels like the sun of the natural world from men (n. 103-107). In the spiritual world the east is where the Lord appears as a sun, and from that the other quarters are determined (n. 119-123, 124-128). Angels turn their faces constantly to the Lord as a sun (n. 129-134, 135-139). The Lord created the universe and all things thereof by means of the sun, which is the first proceeding of Divine Love and Divine Wisdom (n. 151-156). The sun of the natural world is pure fire, and nature, which derives its origin from that sun, is consequently dead; and the sun of the natural world was created in order that the work of creation might be completed and ended (n. 157-162). Without a double sun, one living and the other dead, no creation is possible (n. 163-166).

291. This also, among other things, is shown in Part Second ;—that the spiritual sun is not the Lord, but is a Proceeding from His Divine Love and His Divine Wisdom. It is called a *proceeding*, because that sun is brought forth out of Divine Love and Divine Wisdom which are in themselves substance and form, and by means of this emanation the Divine *proceeds*. But as human reason is such as to be unwilling to yield assent ; unless it sees a thing from its cause, and therefore has some perception of how it is,—thus in the present case, how the sun of the spiritual world, which is not the Lord, but a proceeding from Him, is brought forth,—something shall be said on this subject. In regard to this matter I have conversed much with the angels. They said that they have a clear perception of it in their own spiritual light, but that they cannot easily present it to man, in his natural light, owing to the difference between the two kinds of light and the consequent difference of thought. The matter, however, may be likened, they said, to the sphere of affections and of thoughts therefrom which encompasses each angel, whereby his presence is evident to others near and far. But that encompassing sphere, they said, is not the angel himself ; it is from each and every thing of his body, wherefrom substances are constantly flowing out like a stream, and what flows out encompasses ; also that these substances, close about his body, as they are constantly moved by his life's two fountains of motion, the heart and the lungs, convey their activities to the atmospheres, and thereby produce a perception like that of his presence with others ; therefore that it is not a separate sphere of affections and of thoughts therefrom that goes forth from him continuously, although it is so called, since the affections are mere states of the mind's forms in the angel. They said, moreover, that there is such a sphere about every angel, because there is one about the Lord, and that the sphere about the Lord is in like manner from Him, and that that sphere is their sun, that is, the sun of the spiritual world.

292. A perception has often been granted me of such a sphere around each angel and spirit, and also a general sphere around many in a society. I have also been permitted to see it under various appearances, in heaven sometimes appearing like a thin flame, in hell like gross fire, also sometimes in heaven like a thin and shining cloud, and in hell like a thick and black cloud. It has also been granted me to perceive these spheres as various kinds of odors and stench. By these experiences I was convinced that a sphere, consisting of substances set free

and separated from their bodies, encompasses every one in heaven and every one in hell.

293. It was also perceived that a sphere flows forth, not only from angels and spirits but also from each and all things that appear in the spiritual world,—from trees and from their fruits, from shrubs and from their flowers, from herbs, and from grasses, even from the soils and their very particles. From which it was patent that both in the case of things living and things dead this is a universal law, That each thing is encompassed by something like that which is within it, and that this is continually exhaled from it. It is known, from the observation of many learned men, that it is the same in the natural world—that is, that there is a wave of effluvia constantly flowing forth out of man, also out of every animal, likewise out of tree, fruit, shrub, flower, and even out of metal and stone. This the natural world derives from the spiritual, and the spiritual world from the Divine.

294. Because these things which constitute the sun of the spiritual world are from the Lord, but are not the Lord, they are not life in itself, but are devoid of life in itself; just as those things which flow forth from angel or man, and constitute spheres around him are not the angel or the man, but are from him, and devoid of his life. These spheres make one with the angel or man no otherwise than that they are concordant; and this they are because taken from the forms of their bodies, which in them were forms of their life. This is an arcanum which angels, with their spiritual ideas, are able to see in thought and also express in speech, but men with their natural ideas are not; because a thousand spiritual ideas make one natural idea, and one natural idea cannot be resolved by man into any spiritual idea, much less into so many. The reason is that these ideas differ according to degrees of height, which were treated of in Part Third.

295. That there is such a difference between the thoughts of angels and the thoughts of men was made known to me by this experience :—The angels were asked to think spiritually on some subject, and afterwards to tell me what they had thought. This they did; but when they wished to tell me they could not, but said that these things could not be expressed in words. It was the same with their spiritual language and writing; there was not a word of spiritual language the same as any word of natural language; nor was there anything of spiritual writing like natural writing, except the letters, each of which contained

an entire meaning. But what is wonderful, they said that they seemed to themselves to think, speak, and write in the spiritual state in the same manner that man does in the natural state, when yet there is no similarity. From this it was plain that the natural and the spiritual differ according to degrees of height, and that they communicate with each other only by correspondences.

THERE ARE IN THE LORD THREE THINGS THAT ARE THE LORD, THE DIVINE OF LOVE, THE DIVINE OF WISDOM, AND THE DIVINE OF USE; AND THESE THREE ARE PRESENTED IN APPEARANCE OUTSIDE OF THE SUN OF THE SPIRITUAL WORLD, THE DIVINE OF LOVE BY HEAT, THE DIVINE OF WISDOM BY LIGHT, AND THE DIVINE OF USE BY THE ATMOSPHERE WHICH IS THEIR CONTAINANT.

296. That heat and light go forth out of the sun of the spiritual world, heat out of the Lord's Divine Love, and light out of His Divine Wisdom, may be seen above (n. 89-92, 99-102, 146-150). Now it will be shown that the third which goes forth out of that sun is the atmosphere, which is the containant of heat and light, and that this goes forth out of the Lord's Divine which is called Use.

297. Any one who thinks with any enlightenment can see that love has use for an end and intends it, and brings it forth by means of wisdom; for love can bring forth no use of itself, but only by wisdom as a medium. What, in fact, is love unless there be something loved? That something is use; and because use is that which is loved, and it is brought forth by means of wisdom, it follows that use is the containant of wisdom and love. That these three, love, wisdom, and use follow in order according to degrees of height, and that the outmost is the complex, containant, and base of the prior degrees has been shown (n. 209-216, and elsewhere). From all this it can be seen that these three, the Divine of Love, the Divine of Wisdom, and the Divine of Use, are in the Lord, and in essence are the Lord.

298. That man, as regards both his exteriors and his interiors, is a form of all uses, and that all the uses in the created universe correspond to those uses in him, will be fully shown in what follows; it need only be mentioned here, that it may be known that God as a Man is the form itself of all uses, from which

form all uses in the created universe derive their origin, thus that the created universe, viewed as to uses, is an image of Him. Those things are called uses which from God-Man, that is, from the Lord, are by creation in order; but those things which are from what is man's own are not called uses; since what is man's own is hell, and whatever is therefrom is contrary to order.

299. Now since these three, love, wisdom, and use, are in the Lord, and are the Lord; and since the Lord is everywhere, for He is omnipresent; and since the Lord cannot present Himself, such as He is in Himself and such as He is in His own sun, to any angel or man, He therefore presents Himself by means of such things as can be received, that is, as to love He manifests Himself by heat, as to wisdom by light, and as to use by the atmosphere. The Lord manifests Himself as to use by the atmosphere, because the atmosphere is the containant of heat and light, as use is the containant of love and wisdom. For light and heat going forth from the Divine Sun cannot go forth in nothing, that is, in vacuum, but must go forth in a containant which is a subject. Such a containant we call the atmosphere, which encompasses the spiritual sun, receiving the sun in its bosom, and bearing it to the heaven where angels are, and then to the world where men are, thus making the Lord's presence everywhere manifest.

300. That there are atmospheres in the spiritual world, the same as in the natural world, has been shown above (n. 173-178, 179-183). It was there declared that the atmospheres of the spiritual world are spiritual, and the atmospheres of the natural world are natural. It can now be seen, from the origin of the spiritual atmosphere most closely encompassing the spiritual sun, that everything belonging to it is in its essence of the same nature as the sun in its essence. The angels, by means of their spiritual ideas, which are apart from space, elucidate this truth as follows: There is one only substance from which all things are, and the sun of the spiritual world is that substance; and since the Divine is not in space, and is the same in things greatest and least, this is also true of that sun which is the first going forth of God-Man; furthermore, this one only substance, which is the sun, going forth by means of atmospheres according to continuous degrees or degrees of breadth, and at the same time according to discrete degrees or degrees of height, becomes manifest in the varieties of all things in the created universe. The angels declared that these things are totally incomprehensible, unless spaces be excluded from the

ideas; and if not excluded, appearances must needs induce fallacies. But so long as the thought is held that God is the very *Esse* from which all things are, fallacies cannot enter.

301. It is evident, moreover, from angelic ideas, which are apart from space, that in the created universe nothing whatever lives except God-Man, that is, the Lord, neither is any thing moved except by life from Him, nor has being except through the sun from Him; so that it is a truth, that in God we live, and move, and have our being.

THE ATMOSPHERES, OF WHICH THERE ARE THREE BOTH IN THE SPIRITUAL AND IN THE NATURAL WORLD, IN THEIR OUTMOSTS CLOSE INTO SUCH SUBSTANCES AND MATTERS AS ARE ON THE EARTH.

302. It has been shown in Part Third (n. 173-176), that there are three atmospheres both in the spiritual and in the natural world, which are separate from each other according to degrees of height, and which, in their progress toward lower things, decrease [in activity] according to degrees of breadth. And since atmospheres in their progress toward lower things decrease [in activity], it follows that they constantly become more dense and inert, and finally, in outmosts, become so dense and inert as to be no longer atmospheres, but substances at rest, and in the natural world, fixed like those on the earth that are called matters. As such is the origin of substances and matters, it follows, first, that these substances and matters also are of three degrees; secondly, that they are held together in mutual connection by encompassing atmospheres; thirdly, that they are fitted for the production of all uses in their forms.

303. That such substances or matters as are on the earth were brought forth by the sun through its atmospheres any one will readily acknowledge who reflects that there are continual mediations from the First to outmosts, and that nothing can have existence except from what is prior to itself, and finally from the First. That First is the sun of the spiritual world, and the First of that sun is God-Man, that is, the Lord. Now as atmospheres are prior things, whereby the spiritual sun manifests itself in outmosts, and as these prior things continually decrease in activity and expansion down to the outmosts, it follows that when their activity and expansion come to an end in outmosts they become substances and mat-

ters such as are on the earth, which retain within them, from the atmospheres out of which they originated, an effort and conatus to bring forth uses. Those who do not evolve the creation of the universe and all things thereof by continuous mediations from the First [Being], can but build hypotheses, disjoined and divorced from their causes, which, when surveyed by a mind with an interior perception of things, do not appear like buildings, but like heaps of rubbish.

304. From this universal origin of all things in the created universe, each and every particular thereof has a similar order; in that these also go forth from their first to outmosts which are relatively in a state of rest, that they may terminate and become permanent. Thus in the human body fibres proceed from their first forms until at last they become tendons; also fibres with vessels proceed from their first forms until they become cartilages and bones; upon these they may rest and become permanent. Because of such a progression of fibres and vessels in man from firsts to outmosts, there is a similar progression of their states, which are sensations, thoughts, and affections. These, also, from their firsts, which are in light, proceed through to outmosts, where they are in shade; or from their firsts, where they are in heat, to outmosts where they are not in heat. With such a progression of these there is also a like progression of love and of all things thereof, and of wisdom and all things thereof. In a word, such is the progression of all things in the created universe. This is the same as was shown above (n. 222-229), that there are degrees of both kinds in the greatest and least of all created things. There are degrees of both kinds even in the least things of all, because the spiritual sun is the sole substance from which all things are (according to the spiritual ideas of the angels, n. 300).

IN THE SUBSTANCES AND MATTERS OF WHICH THE EARTH IS
! FORMED THERE IS NOTHING OF THE DIVINE IN ITSELF,
BUT STILL THEY ARE FROM THE DIVINE IN ITSELF.

305. From the origin of the earth (treated of in the preceding chapter), it can be seen, that in its substances and matters there is nothing of the Divine in itself, but that they are devoid of all that is Divine in itself. For they are, as was said, the endings and closings of the atmospheres, whose heat has died away into cold, whose light into darkness, and whose activity into

inertness. Nevertheless, by continuation from the substance of the spiritual sun, they have brought with them what there was in that substance from the Divine, which (as said above, n. 291-298), was the sphere encompassing God-Man, or the Lord. From that sphere, by continuation from the sun by means of the atmospheres, have arisen the substances and matters of which the earth is formed.

306. The origin of the earth from the spiritual sun through the atmospheres, as mediums, can no otherwise be described by expressions flowing out of natural ideas, but may by expressions flowing out of spiritual ideas, because these are apart from space : for this reason, they do not fall into any expressions of natural language. That spiritual thoughts, speech, and writings differ so entirely from natural thoughts, speech, and writing, that they have nothing in common, and have communication only by correspondences, may be seen above (n. 295). It will suffice, therefore, if the origin of the earth be perceived naturally, in any measure whatever.

ALL USES, WHICH ARE ENDS OF CREATION, ARE IN FORMS,
WHICH FORMS THEY TAKE FROM SUCH SUBSTANCES AND
MATTERS AS ARE ON THE EARTH.

307. All things treated of hitherto, as the sun, atmospheres, and earths, are only means to ends. The ends of creation are those things which are produced by the Lord as a sun, through the atmospheres, out of the earths ; and these ends are called uses. In their whole extent they include all things of the vegetable kingdom, all things of the animal kingdom, and finally the human race, and the angelic heaven which is from it. These are called uses, because they are recipients of Divine Love and Divine Wisdom, also because they have regard to God the Creator from whom they are, and thereby conjoin Him to His great work ; by which conjunction it comes that, as they sprang forth from Him, so do they have unceasing existence from Him. They are said to have regard to God the Creator from whom they are, and to conjoin Him to his great work, but this is to speak according to appearance. It is meant that God the Creator causes them to have regard and to conjoin themselves to Him as it were of themselves ; but how they have regard and thereby conjoin will be declared in what follows. Something has been said before on these subjects in their place, as that

Divine Love and Divine Wisdom must necessarily be and have existence in others created by themselves (n. 47-51); that all things in the created universe are recipients of Divine Love and Divine Wisdom (n. 55-60); that the uses of all created things ascend by degrees to man, and through man to God the Creator from whom they are (n. 65-68).

308. Who does not see clearly that uses are the ends of creation, when he considers that from God the Creator nothing can have existence, and therefore nothing can be created, except use; and that to be use, it must be for the sake of others; and that use for the sake of self even must be for the sake of others, since a use for the sake of self looks to one's being in a state to be of use to others? Whoso considers this is also able to see, that use which is use cannot spring from man, but must be in man from that Being from whom everything that comes forth is use, that is, from the Lord.

309. But as the forms of uses are here treated of, the subject shall be set forth in the following order:—

- (i.) *In earths there is a conatus to produce uses in forms, that is, forms of uses.*
- (ii.) *In all forms of uses there is an image of the creation of the universe.*
- (iii.) *In all forms of uses there is an image of man.*
- (iv.) *In all forms of uses there is an image of the Infinite and the Eternal.*

310. (i.) *In earths there is a conatus to produce uses in forms, that is, forms of uses.*—That there is this conatus in earths is evident from their source, since the substances and matters of which the earth consist are endings and closings of atmospheres which proceed as uses from the spiritual sun (as may be seen above, n. 305, 306). And because these substances and matters are from that source, and their aggregations are held in connection by the pressure of the surrounding atmospheres, it follows that they have from that a perpetual conatus to bring forth forms of uses. The very quality that makes them capable of bringing forth they derive from their source, as being the outmosts of atmospheres, with which they are consequently in accord. Such a conatus and quality are said to be in earths, but it is meant that they are present in the substances and matters of which the earth consists, whether these are in the earth, or in the atmospheres as exhalations from the earth. That atmospheres are full of such things is well known. That there is such a conatus and such quality in the substances and matters of

earths is plain from the fact that seeds of all kinds, opened by means of heat to their inmost core, are impregnated by the most subtile substances (which can have no other than a spiritual origin), and through this they have power to conjoin themselves to use, from which comes their prolific principle. Then through conjunction with matters from a natural origin they are able to produce forms of uses, and thereafter to deliver them as from a womb, that they may come forth into light, and thus sprout up and grow. This conatus is afterwards continuous from the earths through the root even to outmosts, and from outmosts to firsts, wherein use itself has its origin. Thus uses pass into forms; and forms, in their progression from firsts to outmosts and from outmosts to firsts, derive from use (which is like a soul) that each and every thing of the form is of some use. Use is said to be like a soul, because its form is like a body. It also follows that there is a conatus more interior, that is, the conatus to produce uses for the animal kingdom through vegetable growths, since by these animals of every kind are nourished. It further follows that in all these there is an inmost conatus, the conatus to perform use to the human race. These things follow: first, that there are outmosts, and in outmosts are all prior things simultaneously in their order, according to what has been frequently explained above; secondly, that as there are degrees of both kinds in the greatest and least of all things (as was shown above, n. 222-229), so there are likewise in this conatus; and thirdly, that as all uses are brought forth by the Lord out of outmosts, so in outmosts there must be a conatus to uses.

311. Still none of these are living conatus, for they are the conatus of life's outmost forces; within which forces there exists, from the life out of which they spring, a striving to return at last to their origin through the means afforded. In outmosts, atmospheres become such forces; and by these forces, substances and matters, such as are on the earth, are molded into forms, and held together in forms both within and without. But the subject is too large to allow a more extended explanation here.

312. The first production from these earthy matters, while they were still new and in their simple state, was production of seed; the first conatus therein could not be any other.

313. (ii.) *In all forms of uses there is an image of creation.*—Forms of uses are of a threefold kind; forms of uses of the mineral kingdom, forms of uses of the vegetable kingdom, and forms of uses of the animal kingdom. The forms of uses

of the mineral kingdom cannot be described, because they are not visible to the eye. The first forms are the substances and matters of which the earth consists, in their minutest divisions; the second forms are aggregates of these, which are of infinite variety; the third forms come from plants that have fallen to dust, and from animal remains, and from the continual evaporations and exhalations from these, which mix with earths and make the soil. These forms of the mineral kingdom in three degrees represent creation in an image in this, that, moulded by the sun through the atmospheres and their heat and light, they bring forth uses in forms, which uses were creative ends. This image of creation lies deeply hidden within all their conatus (of which see above, n. 310).

314. In the forms of uses of the vegetable kingdom the image of creation appears in this, that from their firsts they proceed to their outmosts, and from outmosts to firsts. Their firsts are seeds, their outmosts are stalks clothed with bark; and by means of the bark which is the outmost of the stalk, they tend to seeds which, as was said, are their firsts. The stalks clothed with layers of bark represent the globe clothed with earths, out of which come the creation and formation of all uses. That vegetation is effected through the outer and inner barks and coatings, by a climbing up, by means of the coverings of the roots (which are continued around the stalks and branches), into the beginnings of the fruit, and in like manner through the fruits into the seeds, is known to many. An image of creation is displayed in forms of uses in the progress of the formation of uses from firsts to outmosts, and from outmosts to firsts; also in this, that in the whole progression there lies the end of producing fruit and seeds, which are uses. From what has been said above it is plain, that the progression of the creation of the universe was from its First (which is the Lord encircled by the sun) to outmosts which are earths, and from these through uses to its First, that is, the Lord; also that the ends of the whole creation were uses.

315. It should be known that the heat, light, and atmospheres of the natural world contribute nothing whatever to this image of creation. It is only the heat, light, and atmospheres of the sun of the spiritual world that do this, bringing that image with them, and clothing it with the forms of uses of the vegetable kingdom. The heat, light, and atmospheres of the natural world simply open the seeds, keep their products in a state of expansion, and clothe them with the matters that give

them permanence. And this is done not by any forces from their own sun (which viewed in themselves are null), but by forces from the spiritual sun, by which the natural forces are unceasingly impelled to these services. Natural forces contribute nothing whatever towards forming this image of creation, for the image of creation is spiritual. But that this image may be manifest and perform use in the natural world, and may stand fixed and be permanent, it must be materialized, that is, filled in with the matters of that world.

316. In the forms of uses of the animal kingdom there is a similar image of creation, in that the animal body, which is the outmost thereof, is formed by a seed deposited in a womb or an ovum, and this body, when mature, brings forth new seeds. This progression is similar to the progression of the forms of uses of the vegetable kingdom: seeds are the beginnings; the womb or the ovum is like the ground; the state before birth is like the state of the seed in the ground while it takes root; the state after birth until the animal becomes prolific is like the growth of the tree until it reaches its state of fruit-bearing. From this parallelism it is plain that there is a likeness of creation in the forms of animals as well as in the forms of plants, in that there is a progression from firsts to outmosts, and from outmosts to firsts. A like image of creation comes out in every single thing there is in man; for there is a like progression of love through wisdom into uses, consequently a like progression of the will through the understanding into acts, and of charity through faith into works. Will and understanding, also charity and faith, are the firsts, or the source; acts and works are the outmosts; from these, by means of the enjoyments of uses, a return is made to their firsts, which, as was said, are the will and understanding, or charity and faith. That the return is effected by means of the enjoyments of uses is very evident from the enjoyments felt in those acts and works which are from any one's love, in that they flow back to their first or love from which they spring and thereby conjunction is effected. The enjoyments of acts and works are what are called the enjoyments of uses. A like progression from firsts to outmosts, and from outmosts to firsts, is exhibited in the most purely organic forms of affections and thoughts in man. In his brains there are those star-like forms called the cineritious substances; out of these go forth fibres through the medullary substance by the neck into the body; passing through to the outmosts of the body, and from outmosts returning to their firsts. This return

of fibres to their firsts is made through the blood-vessels. There is a like progression of all affections and thoughts, which are changes and variations of state of those forms and substances, for the fibres issuing out of those forms or substances are comparatively like the atmospheres from the spiritual sun, which are containants of heat and light; while bodily acts are like the things produced from the ground by means of atmospheres, the enjoyments of their uses returning to the source from which they sprang. But that the progression of these is such, and that within this progression there is an image of creation, can hardly be comprehended fully by the understanding, both because thousands and myriads of forces operating in act appear as a one, and because the enjoyments of uses do not appear as ideas in the thought, but only affect without distinct perception. On this subject see what has been declared and explained above, as follows: The uses of all created things ascend by degrees of height to man, and through man to God the Creator from whom they are (n. 65-68). The end of creation has its existence in outmosts, which end is that all things may return to the Creator and that there may be conjunction (n. 167-172). But these things will appear in still clearer light in the following Part, where the correspondence of the will and understanding with the heart and lungs will be treated of.

317. (iii.) *In all forms of uses there is an image of man.*—This has been shown above (n. 61-64). That all uses, from firsts to outmosts and from outmosts to firsts, have relation to all parts of man and have correspondence with them, consequently that man is, in an image, a universe, and conversely that the universe viewed as to uses is in image a man, will be seen in the following chapter.

318. (iv.) *In all forms of uses there is an image of the Infinite and the Eternal.*—The image of the Infinite in these forms is plain from their conatus and power to fill the spaces of the whole world, and even of many worlds, to infinity. For one seed produces a tree, shrub, or plant, which fills its own space; and this tree, shrub, or plant produces seeds, in some cases thousands of them, which, when sown and grown up, fill their own spaces: and if from each seed of these there should proceed as many more, reproduced again and again, in the course of years the whole world would be filled; and if the production were still continued many worlds would be filled; and this to infinity. Estimate a thousand seeds from one, and multiply the thousand

by a thousand ten times twenty times a hundred times and you will see. There is a like image of the Eternal in these forms: seeds are propagated from year to year and the propagation never ceases: they have not ceased from the creation of the world till now and will not cease to eternity. These two are standing proofs and arresting signs that all things of the universe have been created by an Infinite and Eternal God. Beside these images of the Infinite and Eternal there is still another in evidence: is that there can never be a substance state, or thing in the created universe the same as any other neither in atmosphere, nor in earth, nor in the forms arising out of these, nor in any of the things which fill the universe can any thing the same be produced to all eternity. This is plainly to be seen in the variety of faces of all human beings: no one face can be found throughout the world which is the same as another nor can there be to all eternity consequently not one mind for the face is the type of the mind.

ALL THINGS OF THE CREATED UNIVERSE VIEWED IN REFERENCE TO USES REPRESENT MAN IN AN IMAGE AND THIS PROVES THAT GOD IS MAN.

319. By the ancients man was called a microcosm from his representing the macrocosm, that is, the universe in its whole complex: but it is not known at the present day why man was so called by the ancients, for no more of the universe or macrocosm is manifest in him than that he derives nourishment and bodily life from his animal and vegetable kingdoms, and that he is kept in a living condition by its heat, sees by its light and hears and breathes by its atmospheres. Yet these things do not make man a microcosm as the universe with all things thereof is a macrocosm. The ancients called man a microcosm, or little universe, from truth which they derived from the knowledge of correspondences, in which the most ancient people were, and from their communication with angels of heaven: for angels of heaven know from the things which they see about them that all things of the universe, viewed as to uses, represent man in an image.

320. But the truth that man is a microcosm, or little universe, because the created universe, viewed as to uses is, in image, a man, cannot come into the thought and from that into the knowledge of any one on earth from the idea of the uni-

verse as seen in the spiritual world; consequently, it can be corroborated only by an angel who is in the spiritual world, or by some one to whom it has been granted to be in that world, and to see the things which are there. As this has been granted to me, I am able, from what I have seen there, to disclose this arcanum.

321. It should be known that the spiritual world is, in external appearance, wholly like the natural world. Lands, mountains, hills, valleys, plains, fields, lakes, rivers, springs of water are to be seen there, as in the natural world; thus all things belonging to the mineral kingdom. Paradises, gardens, groves, woods, and in them trees and shrubs of all kinds bearing fruit and seeds; also plants, flowers, herbs, and grasses are to be seen there; thus all things pertaining to the vegetable kingdom. There are also to be seen there, beasts, birds, and fishes of every kind; thus all things pertaining to the animal kingdom. Man is there as angel or spirit. This is premised that it may be known that the universe of the spiritual world is wholly like the universe of the natural world, with this difference only that things in the spiritual world are not fixed and settled like those in the natural world, because in the spiritual world nothing is natural but every thing is spiritual.

322. That the universe of that world represents man in an image can be clearly seen from this, that all things just mentioned (n. 321) appear to the life, and have existence about the angel, and about the angelic societies, as if produced or created from them; they are about them permanently, and do not pass away. That they are as if produced or created from them is seen by their no longer appearing when the angel goes away, or when the society passes to another place; also when other angels come in place of these the appearance of all things about them is changed—in the parks the trees and fruits are changed, in the flower gardens the flowers and seeds, in the fields the herbs and grasses, also the kinds of animals and birds are changed. Such things have existence and are changed in this manner, because all these things come into existence according to the affections and consequent thoughts of the angels, for they are correspondences; and because things that correspond make one with that to which they correspond they are an image representative of it. This image is not seen when these things are viewed in respect to their forms, it is seen only when they are viewed in respect to uses. It has been granted me to perceive that the angels, when their eyes were opened by

the Lord, and they saw these things from the correspondence of uses, recognized and saw themselves in them.

323. Inasmuch as these things which have existence about the angels, corresponding to their affections and thoughts, represent a universe, in that they are lands, plants, and animals, and these constitute an image representative of the angel, it is evident why the ancients called man a microcosm.

324. That this is so has been abundantly confirmed in the *Arcana Cælestia*, also in the work on *Heaven and Hell*, and in the preceding pages wherever correspondence has been treated of. It has there been shown also that nothing is to be found in the created universe which has not a correspondence with something in man, not only with his affections and their thoughts, but also with his bodily organs and viscera; not with these, however, as substances but as uses. From this it is that in the Word, where the church and the man of the church are treated of, such frequent mention is made of trees, such as "olives," "vines," and "cedars;" of "gardens," "groves," and "woods;" and of the "beasts of the earth," "birds of the air," and "fish of the sea." They are there mentioned because they correspond, and by correspondence make one, as was said above; consequently, when such things are read in the Word by man, they are not perceived by angels, but the church or the men of the church, in respect to their states, are perceived instead.

325. Since all things of the universe have relation in an image to man, the wisdom and intelligence of Adam are described by the "garden of Eden," wherein were all kinds of trees, also rivers, precious stones, and gold, and animals to which he gave names; by all which are meant such things as were in Adam, and constitute that which is called man. Nearly the same things are said of Ashur, by whom the church in respect to intelligence is signified (*Ezek.* xxxi. 3-9); and of Tyre, by which the church in respect to knowledges of good and truth is signified (*Ezek.* xxviii. 12, 13).

326. From all this it can be seen that all things in the universe, viewed from uses, represent man in an image, and that this proves that God is a Man. For such things as have been mentioned above have their existence about the angelic man, not from the angels, but from the Lord through the angels. For they have their existence from the influx of the Lord's Divine Love and Divine Wisdom into the angel, who is a recipient, and before whose eyes all this is brought

forth like the creation of a universe. From this they know there that God is a Man, and that the created universe, viewed in its uses, is an image of God.

ALL THINGS CREATED FROM THE LORD ARE USES; THEY ARE USES IN THE ORDER, DEGREE, AND RESPECT IN WHICH THEY HAVE RELATION TO MAN, AND THROUGH MAN TO THE LORD, FROM WHOM [THEY ARE].

327. In respect to this it has been shown above: That from God the Creator nothing can have existence except uses (n. 308); that the uses of all created things ascend by degrees from outmost things to man, and through man to God the Creator, from whom they are (n. 65-68); that the end of creation has existence in outmosts, which end is, that all things may return to God the Creator, and that there may be conjunction (n. 167-172); that things are uses so far as they have regard to the Creator (n. 307); that the Divine must necessarily be and have existence in others created by itself (n. 47-51); that all things of the universe are recipients according to uses, and this according to degrees (n. 58); that the universe, viewed from uses, is an image of God (n. 59); and many other things. From all which this truth is plain, that all things created by the Lord are uses, and that they are uses in that order, degree, and respect in which they have relation to man, and through man to the Lord from whom [they are]. It remains now that some things should be said in detail respecting uses.

328. By man, to whom uses have relation, is meant, not alone an individual, but an assembly of men, also a society smaller or larger, as a commonwealth, kingdom, or empire, or that largest society, the whole world, for each of these is a man; likewise in heaven the whole angelic heaven is as one man before the Lord, and equally every society of heaven; from this it is that every angel is a man. That this is so may be seen in the work on *Heaven and Hell* (n. 68-103). This makes clear what is meant by man in what follows.

329. The end of the creation of the universe clearly shows what use is. The end of the creation of the universe is the existence of the angelic heaven; and as the angelic heaven is the end, man also or the human race is the end, since heaven is from that. From which it follows that all created things are mediate ends, and that these are uses in that order, degree, and

respect in which they have relation to man, and through man to the Lord.

330. Inasmuch as the end of creation is an angelic heaven out of the human race, and thus the human race itself, all other created things are mediate ends, and these, as having relation to man, with a view to his conjunction with the Lord, refer themselves to these three things in him, his body, his rational, and his spiritual. For man cannot be conjoined to the Lord unless he be spiritual, nor can he be spiritual unless he be rational, nor can he be rational unless his body is in a sound state. These three are like a house, the body like the foundation, the rational like the superstructure, the spiritual like those things which are in the house, and conjunction with the Lord like dwelling in it. From this can be seen in what order, degree, and respect uses (which are the mediate ends of creation) have relation to man, namely, (1) for sustaining his body, (2) for perfecting his rational, (3) for receiving what is spiritual from the Lord.

331. *Uses for sustaining the body* relate to its nourishment, its clothing, its habitation, its recreation and enjoyment, its protection and the preservation of its state. The uses created for the nourishment of the body are all things of the vegetable kingdom suitable for food and drink, as fruits, grapes, grain, pulse, and herbs; in the animal kingdom all things which are eaten, as oxen, cows, calves, deer, sheep, kids, goats, lambs, and milk; also fowls and fish of many kinds. The uses created for the clothing of the body are many other products of these two kingdoms; in like manner, the uses for habitation, also for recreation, enjoyment, protection, and preservation of state. These are not mentioned because they are well known, and their mere enumeration would fill pages. There are many things, to be sure, which are not used by man; but what is superfluous does not do away with use, it ensures continuance. Misuse of uses is also possible, but misuse does not do away with use, even as falsification of truth does not do away with truth except with those who falsify it.

332. *Uses for perfecting the rational* are all things that give instruction about the subjects above mentioned, and are called sciences and branches of study, pertaining to natural, economical, civil and moral affairs, which are learned by aid of parents and teachers, or from books, or from intercourse with others, or by reflection on these subjects by oneself. These things perfect the rational so far as they are uses in a higher

degree, and they are permanent so far as they are applied to life. Space forbids the enumeration of these uses, by reason both of their multitude and of their varied relation to the common good.

333. *Uses for receiving the spiritual from the Lord*, are all things that belong to religion and to worship therefrom; thus all things that teach the acknowledgment and knowledge of God and the knowledge and acknowledgment of good and truth, and thus eternal life, which are acquired in the same way as other learning, from parents, teachers, discourses, and books, and especially by applying to life what is learned, and in the Christian world, by doctrines and discourses from the Word, and through the Word from the Lord. These uses in their whole extent may be classified under the same heads as the uses of the body are, as nourishment, clothing, habitation, recreation and enjoyment, protection and preservation of state, if only these are applied to the soul, nutrition to goods of love, clothing to truths of wisdom, habitation to heaven, recreation and enjoyment to felicity of life and heavenly joy, protection to safety from infesting evils, and preservation of state to eternal life. All these things are given by the Lord according to the acknowledgment that all bodily things are also from the Lord, and that a man is only a servant and house-steward appointed over the goods of his Lord.

334. That such things have been given to man to use and enjoy, and that they are free gifts, is clearly evident from the state of angels in the heavens, who have, like men on earth, a body, a rational, and a spiritual. They are nourished freely, for food is given them daily; they are clothed freely, for garments are given them; their dwellings are free, for houses are given them; nor have they any care about all these things; and so far as they are rational-spiritual do they have enjoyment, protection, and preservation of state. The difference is that angels see that these things,—because created according to the state of their love and wisdom,—are from the Lord (as was shown in the preceding chapter, n. 322); but men do not see this, because their harvest is a yearly one, and is not in accord with the state of their love and wisdom, but in accord with the care bestowed by them.

335. These things are called uses, because through man they have relation to the Lord; nevertheless, they must not be said to be uses from man for the Lord's sake, but from the Lord for man's sake, inasmuch as in the Lord all uses are infinitely one, but in man there are no uses except from the Lord;

for man cannot do good from himself, but only from the Lord, and good is what is called use. The essence of spiritual love is doing good to others, not for the sake of self but for the sake of others; infinitely more is this the essence of Divine Love. It is like the love of parents for their children, in that parents do good to their children from love, not for their own sake but for their children's sake. This is especially manifest in a mother's love for her babe. Because the Lord is to be adored, worshipped and glorified, He is supposed to love adoration, worship, and glory for His own sake; but He loves these for man's sake, because by means of them man comes into a state in which the Divine can flow in and be perceived; since by means of them man puts away that which is his own, which stops influx and reception, for what is man's own, which is self-love, hardens the heart and shuts it up. This is removed by man's acknowledging that from himself comes nothing but evil and from the Lord nothing but good; from this acknowledgment there is softening of the heart and humiliation, out of which flow forth adoration and worship. From all this it follows, that the use which the Lord performs for Himself through man is that man may be able to do good from love; and since this is the Lord's love, its reception is the enjoyment of His love. Therefore, let no one believe that the Lord is with those who merely worship Him, He is with those who do His commandments, which are uses; with such He has His abode, but not with the former. (See what was said above on this subject, n. 47-49.)

EVIL USES WERE NOT CREATED BY THE LORD, BUT ORIGINATED TOGETHER WITH HELL.

336. All good things that have existence in act are called uses; and all evil things that have existence in act are also called uses, but evil uses, while the former are called good uses. Now, since all good things are from the Lord and all evil things from hell, it follows that none but good uses were created by the Lord, and that evil uses arose out of hell. By the uses specially treated of in this chapter are meant all those things which are to be seen on the earth, as animals of every kind and plants of every kind; such of these as are of use to man are from the Lord, but those which are harmful to man are from hell. By uses from the Lord are likewise meant all things

that perfect the rational of man, and cause him to receive the spiritual from the Lord; but by evil uses are meant all things that destroy the rational, and make man unable to become spiritual. Those things that are harmful to man are called uses because they are of use to the evil in doing evil, and also are serviceable in absorbing malignities, and thus as remedies. Use is employed in both senses, as love is when we speak of good love and evil love; moreover, everything that love does it calls use.

337. That good uses are from the Lord, and evil uses from hell, will be shown in the following order:—

- (i.) *What is meant by evil uses on the earth.*
- (ii.) *All things that are evil uses are in hell, and all things that are good uses are in heaven.*
- (iii.) *There is unceasing influx from the spiritual world into the natural world.*
- (iv.) *Those things that are evil uses are effected by the operation of influx from hell, wherever there are such things as correspond thereto.*
- (v.) *This is done by the lowest spiritual separated from what is above it.*
- (vi.) *There are two forms into which the operation by influx takes place, the vegetable and the animal.*
- (vii.) *Both these forms receive the ability to propagate their kind and the means of propagation.*

338. (i.) *What is meant by evil uses on the earth.*—By evil uses on earth are meant all noxious things in both the animal and vegetable kingdom, also in the mineral kingdom. It is needless to enumerate all the noxious things in these kingdoms, for to do so would merely heap up names, and doing this without indicating the noxious effect that each kind produces would not contribute to the object which this work has in view. For the sake of information a few examples will suffice:—In the animal kingdom there are poisonous serpents, scorpions, crocodiles, great snakes, horned owls, screech owls, mice, locusts, frogs, spiders; also flies, drones, moths, lice, mites; in a word, creatures that destroy grasses, leaves, fruits, seeds, meat, and drink, and are harmful to beast and man. In the vegetable kingdom there are all malignant, virulent, and poisonous herbs, with leguminous plants and shrubs of like character; and in the mineral kingdom all poisonous earths. From these few examples it can be seen what is meant by evil uses on earth; for evil uses are all things that are opposite to good uses (of which in the preceding paragraph, n. 336).

339. (ii.) *All things that are evil uses are in hell, and all things that are good uses are in heaven.*—Before it can be seen that all evil uses that have existence on earth are not from the Lord but from hell, something must be premised concerning heaven and hell, without a knowledge of which evil uses as well as good may be attributed to the Lord, and it may be believed that they are together from creation; or they may be attributed to nature, and their origin to the sun of nature. From these two errors man cannot be delivered, unless he knows that nothing whatever has existence in the natural world that does not derive its cause and therefore its origin from the spiritual world, and that good is from the Lord, and evil from the devil, that is, from hell. By the spiritual world is meant both heaven and hell. In heaven are to be seen all those things that are good uses (of which in the preceding chapter). In hell are to be seen all those that are evil uses (see just above, n. 338, where they are enumerated). These are wild creatures of every kind, as serpents, scorpions, great snakes, crocodiles, tigers, wolves, foxes, swine, owls of different kinds, bats, rats and mice, frogs, locusts, spiders, and noxious insects of many kinds; also hemlocks and aconites, and all kinds of poisons, both of herbs and of earths; in a word, everything hurtful and deadly to man. Such things appear in the hells to the life precisely like those on and in the earth. They are said to appear there; still they are not there as on earth, for they are mere correspondences of lusts that swarm out of their evil loves, and present themselves in such forms before others. Because there are such things in the hells, these abound in foul smells, cadaverous, stercoraceous, urinous, and putrid, wherein the diabolical spirits there take delight, as animals do in rank stench. From this it can be seen that like things in the natural world did not derive their origin from the Lord, and were not created from the beginning, neither did they spring from nature through her sun, but are from hell. That they are not from nature through her sun is plain, for the spiritual inflows into the natural, and not the reverse. And that they are not from the Lord is plain, because hell is not from Him, therefore nothing in hell corresponding to the evils of its inhabitants is from Him.

340. (iii.) *There is unceasing influx out of the spiritual world into the natural world.*—He who does not know that there is a spiritual world, or that it is distinct from the natural world as what is prior is distinct from what is subsequent, or as cause from the thing caused, can have no knowledge of this influx.

This is the reason why those who have written on the origin of vegetables and animals have been compelled to ascribe that origin to nature ; or if to God, then in the sense that God had implanted in nature from the beginning a power to produce such things,—not knowing that no power is implanted in nature, since nature, in herself, is dead, and contributes no more to the production of these things than a tool does, for instance, to the work of a mechanic, the tool acting only as it is moved. It is the spiritual, deriving its origin from the sun where the Lord is, and proceeding to the outmosts of nature, that produces the forms of vegetables and animals, exhibiting the marvels that exist in both, and filling the forms with matters from the earth, that they may become fixed and enduring. But because it is now known that there is a spiritual world, and that the spiritual is from the spiritual sun, where the Lord is and which is from the Lord, and that the spiritual is what impels nature to act, as what is living impels what is dead, also that the same things exist in the spiritual world as in the natural world, it can now be seen that vegetables and animals have had their existence only from the Lord through that world, and through that world they have continuous existence. Thus there is unceasing influx from the spiritual world into the natural. That this is so will be abundantly corroborated in the next chapter. Noxious things are produced on earth through influx from hell, by the same law of permission whereby evils themselves from hell flow into men. This law will be set forth in the *Angelic Wisdom concerning the Divine Providence*.

341. (iv.) *Those things that are evil uses are effected by the operation of influx from hell, wherever there are such things as correspond thereto.*—The things that correspond to evil uses, that is, to hurtful plants and noxious animals, are cadaverous, putrid, excrementitious, stercoraceous, rancid, and urinous matters ; consequently, in places where these are, such herbs and such animalcules spring forth as are mentioned above ; and in the torrid zone, like things of larger size, as serpents, basilisks, crocodiles, scorpions, rats, and so forth. Every one knows that swamps, stagnant ponds, dung, fetid bogs, are full of such things ; also that noxious insects fill the atmosphere in clouds, and noxious vermin walk the earth in armies, and consume its herbs to the very roots. I once observed in my garden, that in the space of a half yard, nearly all the dust was turned into minute insects, for when it was stirred with a stick, they rose in clouds. That cadaverous and putrid matters are in accord

with these noxious and useless animacules, and that the two are homogeneous, is evident from mere observation; and is still more clearly seen from the cause, which is, that like stench and fumes exist in the hells, where such animalcules are likewise to be seen. Those hells are therefore named accordingly; some are called cadaverous, some stercoraceous, some urinous, and so on. But all these hells are covered over, that those vapors may not escape from them. For when they are opened a very little, which happens when novitiate devils enter, they excite vomiting and cause headache, and such as are also poisonous induce fainting. The very dust there is of the same nature, wherefore it is there called damned dust. From this it is evident that there are such noxious insects wherever there are such stench, because the two correspond.

342. It now becomes a matter of inquiry whether such things spring from eggs conveyed to the spot by means of air, or rain, or water oozing through the soil, or whether they spring from the damp and stench themselves. That these noxious animacules and insects mentioned above are hatched from eggs which have been carried to the spot, or which have lain hidden everywhere in the ground since creation, is opposed to all observation. For worms spring forth in minute seeds, the kernels of nuts, in wood, in stones, and even from leaves, and upon plants and in plants there are lice and grubs which are accordant with them. Of flying insects, too, there are such as appear in houses, fields, and woods, which arise in like manner in summer, with no oviform matters sufficient to account for them; also such as devour meadows and lawns, and in some hot localities fill and infest the air; besides those that swim and fly unseen in filthy waters, fermenting wines, and pestilential air. These facts of observation support those who say that the odors, effluvia, and exhalations emitted from plants, earths, and ponds, are what **give** the initiative to such things. That when they have come forth, they are afterwards propagated either by eggs or offshoots, does not disprove their immediate generation; since every living creature of the kind, along with its minute viscera, receives organs of generation and means of propagation (see below, n. 347). In agreement with these phenomena is the fact heretofore unknown that there are like things also in the hells.

343. That the hells mentioned above have not only communication but conjunction with such things on earth, may be concluded from this, that the hells are not distant from men,

but are about them, yea, are within those who are evil; thus they are contiguous to the earth; for man, in regard to his affections and lusts, and consequent thoughts, and in regard to his actions springing from them, which are good or evil uses, is in the midst either of angels of heaven or of spirits of hell; and as such things as are on the earth are also in the heavens and hells, it follows that influx therefrom directly produces such things when the conditions are favorable. All things, in fact, that appear in the spiritual world, whether in heaven or in hell, are correspondences either of affections or of lusts, for they have existence there in accordance with these; consequently when affections or lusts, which in themselves are spiritual, meet with homogeneous or corresponding things on earth, there are present both the spiritual that furnishes a soul, and the material that furnishes a body. Moreover, within every thing spiritual there is a conatus to clothe itself with a body. The hells are about men, and therefore contiguous to the earth, because the spiritual world is not in space, but is where there is corresponding affection.

344. I heard two presidents of the English Royal Society, Sir Hans Sloane and Martin Folkes, conversing together in the spiritual world about the existence of seeds and eggs, and about productions from them on the earth. The former ascribed them to nature, and contended that nature was endowed from creation with a power and force to produce such effects by means of the sun's heat. The other maintained that this force is in nature unceasingly from God the Creator. To settle the discussion, a beautiful bird appeared to Sir Hans Sloane, and he was asked to examine it to see whether it differed in the smallest particular from a similar bird on earth. He held it in his hand, examined it, and declared that there was no difference. He knew indeed that it was nothing but an affection of some angel represented outside of the angel as a bird, and that it would vanish or cease with the affection that produced it. And this came to pass. By this experience Sir Hans Sloane was convinced that nature contributes nothing whatever to the production of vegetables and animals, that they are produced solely by what flows into the natural world out of the spiritual world. If that bird, he said, were to be infilled, in its minutest parts, with corresponding matters from the earth, and thus fixed, it would be a lasting bird, like the birds on the earth; and that it is the same with such things as are from hell. To this he added that had he known what he now knew of the spiritual

world, he would have ascribed to nature no more than this, that it serves the spiritual, which is from God, in fixing the things which flow in unceasingly into nature.

345. (v.) *This is effected by the lowest spiritual separated from what is above it.*—It was shown in Part Third that the spiritual flows down from its sun even to the outmosts of nature through three degrees, which are called the celestial, the spiritual, and the natural; that these three degrees are in man from creation, consequently from birth; that they are opened according to man's life; that if the celestial degree which is the highest and inmost is opened, man becomes celestial; if the spiritual degree which is the middle is opened, he becomes spiritual; but if only the natural degree which is the lowest and outmost is opened, he becomes natural; that if man becomes natural only, he loves only corporeal and worldly things; and, that so far as he loves these, so far he does not love celestial and spiritual things, and does not look to God, and so far he becomes evil. From all this it is evident that the lowest spiritual, which is called the spiritual-natural, can be separated from its higher parts, and is separated in such men as hell consists of. This lowest spiritual can separate itself from its higher parts, and look to hell, in men only; it cannot be so separated in the beasts, or in earths. From which it follows that these evil uses mentioned above are effected on the earth by this lowest spiritual separated from what is above it, such as it is in those who are in hell. That the noxious things on the earth originate with man, thus from hell, may be shown by the state of the land of Canaan, as described in the Word; for when the children of Israel lived according to the commandments, the earth yielded its increase, likewise the flocks and herds; but when they lived contrary to the precepts of the Law, the ground was barren, and as it is said, accursed; instead of harvests it yielded thorns and briars, the flocks and herds miscarried, and wild beasts broke in. The same may be inferred from the locusts, frogs, and lice in Egypt.

346. (vi.) *There are two forms into which the operation by influx takes place, the vegetable and the animal form.*—That there are only two universal forms produced out of the earth is known from the two kingdoms of nature, called the animal and the vegetable kingdoms. And all the departments of either kingdom are known to possess many things in common. Thus the subjects of the animal kingdom have organs of sense and organs of motion and members and viscera which are actuated by brains,

hearts, and lungs. So the subjects of the vegetable kingdom send down a root into the ground, and bring forth stem, branches, leaves, flowers, fruits, and seeds. Both the animal and the vegetable kingdoms, as regards the production of their forms, derive their origin from the spiritual influx and operation out of the sun of heaven where the Lord is, and not from the influx and operation of nature out of her sun; from this they derive nothing except their fixation, as was said above. All animals, great and small, derive their origin from the spiritual in the outmost degree, which is called the natural; man alone from all three degrees, the celestial, spiritual, and natural. As each degree of height or discrete degree decreases from its perfection to its imperfection, as light to shade, by continuity, so do animals; there are therefore perfect, less perfect, and imperfect animals. The perfect animals are elephants, camels, horses, mules, oxen, sheep, goats, and others which are of the herd or the flock; the less perfect are birds; and the imperfect are fish and shell-fish; these, as being the lowest of that degree, are as it were in shade, while the former are in light. Yet animals, since they live only from the lowest spiritual degree, which is called the natural, can look nowhere else than towards the earth and to food there, and to their own kind for the sake of propagation; the soul of all these is natural affection and appetite. The subjects of the vegetable kingdom comprise, in like manner, the perfect, less perfect, and imperfect; the perfect are fruit trees, the less perfect are vines and shrubs, and the imperfect are grasses. But vegetables derive from the spiritual out of which they spring that they are uses, while animals derive from the spiritual out of which they spring that they are affections and appetites, as was said above.

347. (vii.) *Each of these forms is endowed, while it exists, with means of propagation.*—In all products of the earth, which pertain, as was said above, either to the vegetable or to the animal kingdom, there is an image of creation, and an image of man, and also an image of the infinite and the eternal; this was shown above (n. 313-318); also that the image of the infinite and the eternal is manifest in the capacity of all these for infinite and eternal propagation. They are all, therefore, endowed with means of propagation; the subjects of the animal kingdom through seeds in the egg, or in the womb, or by spawning; and the subjects of the vegetable kingdom through seeds in the ground. From which it can be seen that although the more imperfect and the noxious animals and vege-

tables originate through immediate influx out of hell, yet afterwards they are propagated mediately by seeds, eggs, or grafts; consequently, the one position does not annul the other.

348. That all uses, both good and evil, are from a spiritual origin, thus from the sun where the Lord is, may be illustrated by this experience. I have heard that goods and truths have been sent down through the heavens by the Lord to the hells, and that these same, received by degrees to the lowest depths, were there turned into evils and falsities, which are the very opposite of the goods and truths sent down. This took place because recipient subjects turn all things that inflow into such things as are in agreement with their own forms, just as the white light of the sun is turned into ugly colors or into black in those objects whose substances are interiorly of such a form as to suffocate and extinguish the light, and stagnant ponds, dung-hills, and dead bodies turn the heat of the sun into stench. From all this it can be seen that even evil uses are from the spiritual sun, but that good uses are changed in hell into evil uses. It is evident, therefore, that the Lord has not created and does not create any except good uses, but that hell produces evil uses.

THE VISIBLE THINGS IN THE CREATED UNIVERSE BEAR WITNESS THAT NATURE HAS PRODUCED AND DOES PRODUCE NOTHING, BUT THAT THE DIVINE OUT OF ITSELF, AND THROUGH THE SPIRITUAL WORLD, PRODUCES ALL THINGS.

349. Speaking from appearances, men in general say that the sun by heat and light produces whatever is to be seen in plains, fields, gardens, and forests; also that the sun by its heat hatches worms from eggs, and makes prolific the beasts of the earth and the fowls of the air; and even gives life to man. Those who speak from appearances only may speak in this way without ascribing these things to nature, because they are not thinking about the matter; as there are those who speak of the sun as rising and setting, and causing days and years, and being now at this or that altitude; such persons likewise speak from appearances, and in doing so, do not ascribe such effects to the sun, because they are not thinking of the sun's fixity or the earth's revolution. But those who confirm themselves in the idea that the sun produces the things that appear upon the earth

by means of its heat and light, and by ascribing all things to nature, even the creation of the universe, and become naturalists and, at last, atheists. These may continue to say that God created nature and endowed her with the power of producing such things, but this they say from fear of losing their good name; and by God the Creator they still mean nature, and some mean the innermost of nature, and then the divine things taught by the church are regarded as of no account.

350. There are some who are excusable for ascribing certain visible things to nature, for two reasons. First, because they have no knowledge of the sun of heaven, where the Lord is, neither of influx therefrom, or of the spiritual world and its state, or even of its presence with man, and can therefore have no other idea than that the spiritual is a purer natural; consequently, that angels are in the ether or in the stars; and that the devil is either man's evil, or, if an actual existence, that he is in the air or the abyss; also that the souls of men, after death, are either in the interior of the earth, or in some undetermined somewhere till the day of judgment; and other like fancies induced by ignorance of the spiritual world and its sun.

Secondly, they are excusable, because they are unable to see how the Divine could produce everything that appears on the earth, where there are not only good things but also evil things, while they are afraid to confirm themselves in such an idea, lest they ascribe the evil things also to God, and form a material conception of God, and make God and nature one, and thus confound the two.

For these two reasons those are excusable who believe that nature produces the visible world by a power implanted in her by creation. But those who have made themselves atheists by confirmations in favor of nature are not excusable, because they might have confirmed themselves in favor of the Divine. Ignorance excuses, but does not remove, falsity which has been confirmed, for such falsity coheres with evil, thus with hell. Consequently, those who have confirmed themselves in favor of nature to such an extent as to separate the Divine from nature, regard nothing as sin, because all sin is against the Divine, and this they have separated, and thus have rejected it; and those who in spirit regard nothing as sin, after death when they become spirits, since they are in bonds to hell, rush into wickednesses which are in accord with the lusts to which they have given rein.

351. Those who believe in a Divine operation in all the

details of nature, are able by many things they see in nature to confirm themselves in favor of the Divine, as fully as others confirm themselves in favor of nature, yea, more fully. For those who confirm themselves in favor of the Divine give attention to the wonders which are displayed in the production both of vegetables and animals. *In the production of vegetables*, how out of a little seed cast into the ground there goes forth a root, and by means of the root a stem, and branches, leaves, flowers, and fruits in succession, even to new seeds; just as if the seed knew the order of succession, or the process by which it is to renew itself. Can any reasonable person think that the sun, which is pure fire, has this knowledge, or that it is able to empower its heat and light to effect these results, or is able to fashion these wonderful things in plants, and to contemplate use? Any man of elevated reason who sees and weighs these things, must conclude that they come from Him who has infinite wisdom, that is, from God. Those who acknowledge the Divine also see and think this, but those who do not acknowledge the Divine do not see or think this because they do not wish to; thus they sink their rational into the sensual, which draws all its ideas from the lumen which is proper to the bodily senses and which confirms their illusions; saying, Do you not see the sun effecting these things by its heat and light? What is a thing that you do not see? Is it anything?

Those who confirm themselves in favor of the Divine give attention to the wonders which are displayed *in the production of animals*; as, for instance, in reference to eggs, how the chick in its seed or beginning lies hidden therein, with everything requisite till it is hatched, also with everything pertaining to its subsequent development, until it becomes a bird or flying animal of the same form as its parent. And if one observes the living form, it is such as to fill any one with astonishment who thinks deeply, seeing that in the minutest as in the largest living creatures, even in the invisible, as in the visible, there are the organs of sense, namely, sight, hearing, smell, taste, and touch; and organs of motion which are muscles, for they fly and walk; also viscera surrounding the heart and lungs, which are set in action by brains. That even the commonest insects enjoy such organisms is shown in works on their anatomy, and especially by Swammerdam, in his *Biblia Naturæ*. Those who ascribe everything to nature, see all these things, but they merely perceive that they exist, and say that nature produces them. They say this because they have turned their minds away from thinking

about the Divine; and those who have done this are unable, when they see the wonderful things in nature, to think rationally, still less spiritually; they think sensually and materially; and then they think in nature from nature, and not above nature, just as those do who are in hell. They differ from beasts only in having the power to think rationally, that is, in being able to understand, and therefore to think otherwise, if they choose.

352. Those who have averted themselves from thinking about the Divine when observing the wonderful things in nature, and who thereby become sensual, do not reflect that the sight of the eye is so gross as to see many little insects as an obscure speck, when yet each one of these is organized to feel and to move, and is accordingly furnished with fibres and vessels, with a minute heart, pulmonary tubes, viscera, and brains; also that these organs are woven out of the purest substances in nature, their tissues corresponding to that somewhat of life by which their minutest parts are separately moved. Since the sight of the eye is so gross that many such creatures, with innumerable particulars in each, appear to it as an obscure speck, and yet those who are sensual think and judge by that sight, it is clear how dulled their minds are, and therefore what darkness they are in concerning spiritual things.

353. Any one who chooses may confirm himself in favor of the Divine from things seen in nature, and whoever thinks about God with reference to life does so confirm himself; as, when he observes the birds of the air, how each species knows its food and where to find it, recognizes its kind by sound and sight, and which among other kinds are its friends and which its enemies; how also they mate, have knowledge of the sexual relation, skilfully build nests, lay eggs therein, sit upon these, know the period of incubation, and this having elapsed, bring forth their young, love them most tenderly, cherish them under their wings, bring food in their bills and feed them, until they can act for themselves, perform the same offices, and bring forth a family to perpetuate their kind. Any one who is willing to reflect on the Divine influx through the spiritual world into the natural can see such influx in these things, and if he will, can say from his heart, Such knowledges cannot flow into these creatures out of the sun through its rays of light, for this sun, from which nature derives its origin and essence, is pure fire, consequently its rays of light are wholly dead: thus he may conclude that such things are from the influx of Divine Wisdom into the outmosts of nature.

354. Any one may confirm himself in favor of the Divine from things seen in nature, when he sees larvæ, from the delight of some impulse, desiring and longing to change their terrestrial state to a likeness of the heavenly state, and for this purpose creeping into corners, and putting themselves as it were into a womb in order to be born again, and there becoming chrysalises, aurelias, caterpillars, nymphs, and at length butterflies; and having undergone this metamorphosis, and each after its kind been decked with beautiful wings, they ascend into the air as into their heaven, and there disport themselves joyfully, form marriage unions, lay eggs, and provide for themselves a posterity, nourished meanwhile with pleasant and sweet food from flowers. Who that confirms himself in favor of the Divine from things seen in nature can help seeing an image of man's earthly state in these as larvæ, and in them as butterflies an image of the heavenly state? Those who confirm themselves in favor of nature see the same things, but because in heart they have rejected the heavenly state of man they call them merely natural instincts.

355. Any one may confirm himself in favor of the Divine from things seen in nature by giving attention to what is known about bees: that they know how to collect wax and suck honey from herbs and flowers, and to build cells like little houses, and set them in the form of a city, with streets through which to come in and go out; that they scent at long distances the flowers and herbs from which they collect wax for their houses and honey for food, and laden with these fly back in a direct line to the hive; thus providing themselves with food and habitation for the coming winter, as if they had foresight and knowledge of it. They also set over them a mistress as queen, out of whom a posterity may be propagated; and for her they build a sort of a palace over themselves with guards around it; and when her time of bringing forth is at hand, she goes attended by her guards from cell to cell, and lays her eggs, which the crowd of followers smear over to protect them from the air, from which a new progeny springs forth for them. When this progeny becomes mature enough to do the same, it is driven from the hive. The expelled swarm first collects, and then in a close body, to preserve its integrity, flies away in quest of a home for itself. Moreover, in the autumn the useless drones are led out and are deprived of their wings to prevent their returning and consuming the food for which they have not labored: not to mention other particulars. From all this it

appears that bees, because of their use to the human race, have from influx from the spiritual world, a form of government similar to that among men on earth, and even like that of angels in heaven. Can any man of unimpaired reason fail to see that these doings of the bees are not from the natural world? What has that sun, from which nature springs, in common with a government which vies with and resembles the government of heaven? From these things and others very similar to them in the brute creation, the confessor and worshipper of nature confirms himself in favor of nature, while the confessor and worshipper of God confirms himself from the same things in favor of the Divine; for the spiritual man sees in them spiritual things and the natural man natural things, thus each according to his character. As for myself, such things have been proofs to me of an influx of the spiritual into the natural, that is, of the spiritual world into the natural world, thus of an influx from the Lord's Divine Wisdom. Consider, moreover, whether you can think analytically concerning any form of government, or any civil law, or moral virtue, or spiritual truth, unless the Divine out of His wisdom flows in through the spiritual world? For myself, I could not and cannot. For having now observed that influx perceptibly and sensibly for about nineteen years continually, I speak from proof.

356. Can anything natural regard use as an end and dispose uses into series and forms? No one can do this unless he be wise; and no one but God, whose wisdom is infinite, can so give order and form to the universe. Who else or what else can foresee and provide all things needful for the food and clothing of man,—food from the fruits of the earth and from animals, and clothing from the same? How marvelous that so insignificant a creature as the silk-worm should clothe in silk and splendidly adorn both women and men, from queens and kings to maid-servants and men-servants, and that insignificant insects like the bees should supply wax for the candles by which temples and palaces are made brilliant. These and many other things are manifest proofs that the Lord, through the spiritual world, produces from Himself all things that come into existence in nature.

357. To this must be added that those who have confirmed themselves in favor of nature, from the visible things of the world, until they have become atheists, have been seen by me in the spiritual world; and in the spiritual light their understanding appeared open below, but closed above, because in

thought they had looked downward toward the earth, and not upward toward heaven. Above their sensual, which is the bottom of the understanding, appeared something like a veil; which in some flashed with hellish fire, in some was black like soot, and in some livid like a corpse. Therefore let every one beware of confirmations in favor of nature: let him confirm himself in favor of the Divine, for there is no lack of means. ¶

Part fifth.

TWO RECEPTACLES AND HABITATIONS FOR HIMSELF, CALLED
WILL AND UNDERSTANDING, ARE CREATED AND FORMED
BY THE LORD IN MAN; THE WILL FOR HIS DIVINE
LOVE, AND THE UNDERSTANDING FOR HIS DIVINE
WISDOM.

358. The Divine Love and Divine Wisdom of God the Creator, who is the Lord from eternity, and also the creation of the universe, have been treated of; something shall now be said of the creation of man. We read (in *Gen.* i. 26) that man was created “in the image of God, after His likeness.” By “image of God” is there meant the Divine Wisdom, and by “likeness” of God the Divine Love; since wisdom is nothing but an image of love, for in wisdom love presents itself to be seen and recognized, and because it is seen and recognized in wisdom, wisdom is an image of it. Moreover, love is the *esse* of life, and wisdom is the *existere* of life therefrom. In angels the likeness and image of God clearly appear, since love from within shines forth in their faces, and wisdom in their beauty, and their beauty is a form of their love. I have seen and know.

359. Man cannot be an image of God, after His likeness, unless God is in him and is his life from the inmost. That God is in man and is his life from the inmost, follows from what has been shown above (n. 4-6), that God alone is life, and that men and angels are recipients of life from Him. That God is in man and that He makes His abode with him, is known also from the Word; for which reason it is customary for preachers to declare that men ought to prepare themselves to receive God, that He may enter into them, and be in their hearts, that they may be His dwelling-place. The devout man says the same in his prayers, and some more freely respecting the Holy Spirit, which they believe to be in them when they are in holy zeal, and from that zeal they think, speak, and preach. That the Holy Spirit is the Lord, and not a God who is a person by

Himself, has been shown in *The Doctrine of the New Jerusalem concerning the Lord* (n. 51-53). For the Lord declares,

"In that day ye shall know that ye are in Me, and I in you" (*John* xiv. 20; so also in chap. xv. 4, 5; and chap. xvii. 23).

360. Now because the Lord is Divine Love and Divine Wisdom, and these two essentially are Himself, it is necessary, in order that He may abide in man and give life to man, that He should create and form in man receptacles and abodes for Himself; the one for love and the other for wisdom. These receptacles and abodes in man are called will and understanding; the receptacle and abode of love is called the will, and of wisdom the understanding. That these two are the Lord's in man, and that from these two man has all his life, will be seen in what follows.

361. That every man has these two, will and understanding, and that they are distinct from each other, as love and wisdom are distinct, is known and is not known in the world. It is known by common perception, but it is not known by thought and still less by thought when written out; for who does not know by common perception that the will and the understanding are two distinct things in man? Every one perceives this when he hears it stated, and may himself say to another, This man means well, but does not understand clearly; while that one's understanding is good, but his will is not: I like the man whose understanding and will are both good; but I do not like him whose understanding is good and his will bad. Yet when he thinks about the will and the understanding he does not make them two and distinguish them, but confounds them, because his thought then acts in common with the bodily sight. When writing he apprehends still less that will and understanding are two distinct things, because his thought then acts in common with the sensual, that is, with what is the man's own. From this it is that some can think and speak well, but cannot write well. This is common with the female sex. It is the same with many other things. Is it not known by everyone from common perception that a man whose life is good is saved, but that a man whose life is bad is condemned? Also that one whose life is good will enter the society of angels, and will there see, hear, and speak like a man? Also that one who from justice does what is just and from what is right does right, has a conscience? But if one lapses from common perception, and submits these things to thought, he

does not know what conscience is; or that the soul can see, hear, and speak like a man; or that the good of life is anything except giving to the poor. And if from thought you write about these things, you confirm them by appearances and fallacies, and by words of sound but of no substance. For this reason many of the learned who have thought much, and especially who have written much, have weakened and obscured, yea, have destroyed their common perception; while the simple see more clearly what is good and true than those who think themselves their superiors in wisdom. This common perception comes by influx from heaven, and descends into thought even to sight; but thought separated from common perception flows into imagination from the sight and from what is man's own. You may observe that this is so. Tell some truth to any one that is in common perception, and he will see it; tell him that from God and in God we are and live and are moved, and he will see it; tell him that God dwells with man in love and in wisdom, and he will see it; tell him further that the will is the receptacle of love, and the understanding of wisdom, and explain it a little, and he will see it; tell him that God is Love itself and Wisdom itself, and he will see it; ask him what conscience is, and he will tell you. But say the same things to one of the learned, who has not thought from common perception, but from principles or from ideas obtained from the world through sight, and he will not see. Then consider which is the wiser.

WILL AND UNDERSTANDING, WHICH ARE THE RECEPTACLES OF LOVE AND WISDOM, ARE IN THE BRAINS, IN THE WHOLE AND IN EVERY PART OF THEM, AND THEREFROM IN THE BODY, IN THE WHOLE AND IN EVERY PART OF IT.

362. This shall be shown in the following order:—

- (i.) *Love and wisdom, and will and understanding therefrom, make the very life of man.*
- (ii.) *The life of man in its first principles is in the brains, and in its derivatives in the body.*
- (iii.) *Such as life is in its first principles, such it is in the whole and in every part.*
- (iv.) *By means of first principles life is in the whole from every part, and in every part from the whole.*
- (v.) *Such as the love is, such is the wisdom, consequently such is the man.*

363. (i.) *Love and wisdom, and will and understanding therefrom, make the very life of man.*—Scarcely any one knows what life is. When one thinks about life, it seems as though it were an airy something, of which no distinct idea is possible. It so seems because it is not known that God alone is life, and that His life is Divine Love and Divine Wisdom. From this it is evident that in man life is nothing else than love and wisdom, and that there is life in man in the degree in which he receives these. It is known that heat and light go forth from the sun, and that all things in the universe are recipients, and grow warm and bright in the degree in which they receive. So do heat and light go forth from the sun where the Lord is; the heat going forth therefrom is love, and the light wisdom (as shown in Part Second). Life, therefore, is from these two which go forth from the Lord as a sun. That love and wisdom from the Lord is life can be seen also from this, that man grows torpid as love recedes from him, and stupid as wisdom recedes from him, and that were they to recede altogether he would become extinct. There are many things pertaining to love which have received other names because they are derivatives, such as affections, desires, appetites, and their pleasures and enjoyments; and there are many things pertaining to wisdom, such as perception, reflection, recollection, thought, being intent upon something; and there are many pertaining to both love and wisdom, such as consent, conclusion, and determination to action; besides others. All, in fact, pertain to both, but they are designated from the more prominent and nearer of the two. From these two are derived ultimately sensations, those of sight, hearing, smell, taste, and touch, with their enjoyments and pleasures. It is according to appearance that the eye sees: but it is the understanding that sees through the eye; consequently seeing is predicated also of the understanding. The appearance is that the ear hears: but it is the understanding that hears through the ear; consequently hearing is predicated also of attention and giving heed, which pertain to the understanding. The appearance is that the nose smells, and the tongue tastes: but it is the understanding that smells and also tastes by virtue of its perception; therefore smelling and tasting are predicated also of perception. So in other cases. The sources of all these are love and wisdom; from which it can be seen that these two make the life of man.

364. Everyone sees that the understanding is a receptacle of wisdom, but few see that the will is a receptacle of love.

This is because the will does not act at all by itself, but only through the understanding ; also because the love of the will, in passing over into the wisdom of the understanding, first goes forth as affection, and thus passes over ; and affection is not perceived except by something pleasant in thinking, speaking, and acting, which is hardly noticed. Still it is evident that love is from the will, for the reason that every one wills what he loves, and does not will what he does not love.

365. (ii.) *The life of man in its first principles is in the brains, and in its derivatives in the body.*—In first principles means in its firsts, and in derivatives means in what is brought forth and formed from its firsts. By life in first principles is meant will and understanding. These two are what are in their first principles in the brain, and in their derivatives in the body. It is evident that the first principles or firsts of life are in the brains :—

(1.) From the feeling itself ; since man perceives, when he exerts his mind and thinks, that he thinks in the brain. He draws in as it were the sight of the eye, contracts the forehead, and perceives the mental process to be within, especially inside the forehead and somewhat above it.

(2.) From man's formation in the womb ; since the brain or head is first developed, and continues for some time larger than the body.

(3.) Since the head is above and the body below ; and it is according to order for the higher to act upon the lower, and not the reverse.

(4.) Since if the brain is injured in the womb or by a wound or by disease, or by excessive application, the power of thought is weakened and sometimes the mind becomes deranged.

(5.) Since all the external senses of the body, sight, hearing, smell, and taste, with touch, the universal sense, and even speech, are in the front part of the head, which is called the face, and communicate immediately through fibres with the brains, and derive therefrom their sensitive and active life.

(6.) It is from this that affections, which are of love, are imaged forth in the face, and that thoughts, which are of wisdom, are revealed in the sparkle of the eyes.

(7.) Anatomy teaches that all fibres descend from the brains through the neck into the body, and that none ascend from the body through the neck to the brains. And where the fibres are in their first principles or firsts, there life is in its first principles or firsts. Will any one venture to deny that life has its origin where the fibres have their origin?

(8.) Ask any one of common perception where his thought resides or where he thinks, and he will say, In the head. Then appeal to some one who has assigned the seat of the soul to some gland or to the heart or somewhere else, and ask him where affection and its thought are in their firsts, whether they are not in the brain? and he will answer, No, or that he does not know. The cause of this ignorance may be seen above (n. 361).

366. (iii.) *Such as life is in its first principles, such it is in the whole and in every part.*—That this may be perceived, it shall now be told where in the brains these first principles are, and how they become derivative. Anatomy clearly shows where in the brains these first principles are; it teaches that there are two brains; that these are continued from the head into the spinal column; that they consist of two substances, called cortical substance and medullary substance; that cortical substance consists of innumerable gland-like forms, and medullary substance of innumerable fibre-like forms. Now as these glands are heads of fibrils, they are also their first principles. From these, fibres begin and thereupon go forth, gradually bundling themselves into nerves. These bundles or nerves, when formed, descend to the organs of sense in the face, and to the organs of motion in the body, and form them. Consult any one skilled in the science of anatomy, and you will be convinced. This cortical or glandular substance constitutes the surface of the *cerebrum*, and also the surface of the *corpora striata*, from which proceeds the *medulla oblongata*; it also constitutes the middle of the *cerebellum*, and the middle of the spinal marrow. The medullary or fibrillary substance everywhere begins in and proceeds from the cortical; out of it nerves arise, and from them all things of the body. That this is true is proved by dissection. They who know these things, either from the study of anatomical science or from the testimony of those who are skilled in the science, can see that the first principles of life are in the same place as the beginnings of the fibres, and that fibres cannot go forth from themselves, but must go forth from first principles. These first principles, that is, beginnings, which appear as glands, are almost countless; their multitude may be compared to the multitude of stars in the universe; and the multitude of fibrils coming out of them may be compared to the multitude of rays going forth from the stars and bearing their heat and light to the earth. The multitude of these glands may also be compared to the multitude of angelic societies in the heavens, which also are countless,

and, I have been told, are in the same order as the glands; and the multitude of fibrils going out from these glands may be compared to the spiritual truths and goods which in like manner flow down from the angelic societies like rays. From this it is that man is like a universe, and like a heaven in least form (as has been frequently declared and shown above). From all which it can now be seen that such as life is in first principles, such it is in derivatives; or such as it is in its firsts in the brains, such it is in the things arising therefrom in the body.

367. (iv.) *By means of first principles life is in the whole from every part, and in every part from the whole.*—This is because the whole, which is the brain and the body together, is originally made up of nothing but fibres proceeding from their first principles in the brains. It has no other origin, as is evident from what has been shown just above (n. 366); consequently, the whole is from every part; and by means of these first principles life is in every part from the whole, because the whole dispenses to each part its task and needs, thereby making it to be a part in the whole. In a word, the whole has existence from the parts, and the parts have permanent existence from the whole. That there is such reciprocal communion, and thereby conjunction, is clear from many things in the body. For the same order prevails there as in a state, commonwealth, or kingdom; the community has its existence from the individuals which are its parts, and the parts or individuals have permanent existence from the community. It is the same with every thing that has form, especially in man.

368. (v.) *Such as the love is, such is the wisdom, consequently such is the man.*—For such as the love and wisdom are, such are the will and understanding, since the will is the receptacle of love, and the understanding of wisdom, as has been shown above; and these two make the man and his character. Love is manifold, so manifold that its varieties are limitless; as can be seen from the human race on the earth and in the heavens. There is no man or angel so like another that there is no difference. Love is what distinguishes; for every man is his own love. It is supposed that wisdom distinguishes; but wisdom is from love; it is the form of love; love is the *esse* of life, and wisdom is the *existere* of life from that *esse*. In the world it is believed that the understanding makes the man; but this is believed because the understanding can be elevated, as was shown above, into the light of heaven, giving man the appearance of being wise; yet so much of the understanding as

transcends, that is to say, is not of the love, although it appears to be man's and therefore to determine man's character, is only an appearance. For so much of the understanding as transcends is, indeed, from the love of knowing and being wise, but not at the same time from the love of applying to life what man knows and is wise in. Consequently, in this world it either in time passes away or lingers in the mere borders of the memory as something ready to drop off; and therefore after death it is separated, no more of it remaining than is in accord with the spirit's own love. Inasmuch as love makes the life of man, and thus the man himself, all societies of heaven, and all angels in societies, are arranged according to affections derived from love, and no society nor any angel in a society according to anything of the understanding separate from love. It is the same in the hells and their societies, but in accordance with loves opposite to the heavenly loves. From all this it can be seen that such as the love is such is the wisdom, consequently such is the man.

369. It is acknowledged, indeed, that man is such as his reigning love is, but only in respect to his mind and disposition, not in respect to his body, thus not wholly. But it has been made known to me by much experience in the spiritual world, that man from head to foot, that is, from things primary in the head to outmosts in the body, is such as his love is. For all in the spiritual world are forms of their own love; the angels forms of heavenly love, the devils of hellish love; the devils deformed in features and body, but the angels beautiful in features and body. Moreover, when their love is assailed their faces are changed, and if violently assailed they wholly disappear. This is peculiar to that world, and so happens because their bodies make one with their minds. The reason is evident from what has been said above, that all things of the body are derivatives, that is, are things constructed by means of fibres out of first principles, which are receptacles of love and wisdom. Howsoever these first principles may be, their derivatives cannot be different; therefore wherever first principles go their derivatives follow, and cannot be separated. For this reason he who raises his mind to the Lord is wholly raised up to Him, and he who casts his mind down to hell is wholly cast down thither; consequently the whole man, in conformity to his life's love, comes either into heaven or into hell. That the mind of man is a man because God is a Man, and that the body is the mind's external, which feels and acts, and that they are thus one and not two, is a matter of angelic wisdom.

370. It is to be observed that the very forms of man's members, organs, and viscera, as regards the structure itself, are from fibres that arise out of their first principles in the brains; these becoming fixed by means of such substances and matters as are on the earth, and from the earth in air and in ether. This is effected by means of the blood. Consequently, in order that all parts of the body may be maintained in their formation and rendered permanent in their functions, man requires to be nourished by material food, and to be continually renewed.

THERE IS A CORRESPONDENCE OF THE WILL WITH THE HEART,
AND OF THE UNDERSTANDING WITH THE LUNGS.

371. This shall be shown in the following series:—

- (i.) *All things of the mind have relation to the will and understanding, and all things of the body to the heart and lungs.*
- (ii.) *There is a correspondence of the will and understanding with the heart and lungs, consequently a correspondence of all things of the mind with all things of the body.*
- (iii.) *The will corresponds to the heart.*
- (iv.) *The understanding corresponds to the lungs.*
- (v.) *By means of this correspondence many arcana relating to the will and understanding, as well as to love and wisdom, may be disclosed.*
- (vi.) *Man's mind is his spirit, and the spirit is the man, while the body is the external by means of which the mind or spirit feels and acts in the world.*
- (vii.) *The conjunction of man's spirit with his body is by means of the correspondence of his will and understanding with his heart and lungs, and their separation is from non-correspondence.*

372. (i.) *All things of the mind have relation to the will and understanding, and all things of the body to the heart and lungs.*—By the mind nothing else is meant than the will and understanding, which in their complex are all things that affect man and all that he thinks, thus all things of man's affection and thought. The things that affect man are of his will, and the things that he thinks are of his understanding. That all things of man's thought are of his understanding is known, since he thinks from the understanding; but it is not so well known that all things of man's affection are of his will, for the reason that when he is thinking he pays no attention to the affection, but only to what he is thinking; just as when he hears

a person speaking, he pays no attention to the tone of the voice but only to the language. Yet affection is related to thought as the tone of the voice is to the language; consequently the affection of the one speaking is known by the tone, and his thought by the language. Affection is of the will, because all affection is of love, and the will is the receptacle of love, as was shown above. He that is not aware that affection is of the will confounds affection with understanding, for he declares it to be one with thought, yet they are not one but act as one. That they are confounded is evident from the common expression, I think I will do this, meaning, I am disposed to do it. But that they are two is also evident from a common expression, I wish to think of this matter; and when one thinks of it, the affection of the will is present in the thought of the understanding, like the tone in speech, as was said before. That all parts of the body have relation to the heart and lungs is known, but that there is a correspondence of the heart and lungs with the will and understanding is not known. This subject will therefore be treated in what follows.

373. Because the will and understanding are the receptacles of love and wisdom, these two are organic forms, or forms organized out of the purest substances; for such they must be to be receptacles. It is no objection that their organization is imperceptible to the eye; it lies beyond the reach of the eye, even when the power of vision is increased by the microscope. The smallest insects are also too small to be seen, yet they have organs of sense and motion, for they feel, walk, and fly. That they have brains, hearts, pulmonary pipes, and viscera, acute observers have discovered from their anatomy by means of the microscope. Since minute insects themselves are not visible, and still less so their component viscera, and since it cannot be denied that they are organized even to each single particle in them, how can it be said that the two receptacles of love and wisdom, called will and understanding, are not organic forms? How can love and wisdom, which are life from the Lord, act upon what is not a subject, or upon what has no substantial existence? Without organic forms, how can thought inhere; and from thought inherent in nothing can one speak? Is not the brain, where thought comes forth, complete and organized in every part? The organic forms themselves are there visible even to the naked eye; and the receptacles of the will and understanding, in their first principles, are plainly to be seen in the cortical substance, where they are perceptible as minute glands (on

which see above, n. 366). Do not, I pray, think of these things from an idea of vacuum. Vacuum is nothing, and in nothing nothing takes place, and from nothing nothing comes forth. (On the idea of vacuum, see above, n. 82).

374. (ii.) *There is a correspondence of the will and understanding with the heart and lungs, consequently a correspondence of all things of the mind with all things of the body.*—This is new: it has hitherto been unknown because it has not been known what the spiritual is, and how it differs from the natural; therefore it has not been known what correspondence is: for there is a correspondence between things spiritual and things natural, and by means of correspondence they are conjoined. It is said that heretofore there has been no knowledge of what the spiritual is, or of what its correspondence with the natural is, and therefore what correspondence is; yet these might have been known. Who does not know that affection and thought are spiritual, therefore that all things of affection and thought are spiritual? Who does not know that action and speech are natural, therefore that all things of action and speech are natural? Who does not know that affection and thought, which are spiritual, cause man to act and to speak? From this who cannot know what correspondence is between things spiritual and things natural? Does not thought make the tongue speak, and affection together with thought make the body act? There are two distinct things: I can think without speaking, and I can will without acting; and the body, it is known, neither thinks nor wills, but thought falls into speech, and will descends into action. Does not affection also beam forth from the face, and there exhibit a type of itself? This every one knows. Is not affection, regarded in itself, spiritual, and the change of countenance, called the expression, natural? From this who might not conclude that there is correspondence; and further, a correspondence of all things of the mind with all things of the body; and since all things of the mind have relation to affection and thought, or what is the same, to the will and understanding, and all things of the body to the heart and lungs,—that there is a correspondence of the will with the heart and of the understanding with the lungs? Such things have remained unknown, though they might have been known, because man has become so external as to be unwilling to acknowledge anything except the natural. This has become the joy of his love, and from that the joy of his understanding; consequently it has become distasteful to him to raise his thought above the natural to anything

spiritual separate from the natural ; therefore, in accord with his natural love and its delights, he can think of the spiritual only as a purer natural, and of correspondence only as a something flowing in by continuity ; yea, the merely natural man cannot think of anything separate from the natural ; any such thing to him is nothing.

Again, these things have not heretofore been seen and known, because everything of religion, that is, everything called spiritual, has been banished from the sight of man by the dogma of the whole Christian World, that matters theological, that is, spiritual, which councils and certain leaders have decreed, are to be believed blindly because (as they say) they transcend the understanding. Some, therefore, have imagined the spiritual to be like a bird flying above the air in an ether to which the sight of the eye does not reach ; when yet it is like a bird of paradise, which flies near the eye, even touching the pupil with its beautiful wings and longing to be seen. By the *sight of the eye* intellectual vision is meant.

375. The correspondence of the will and understanding with the heart and lungs cannot be abstractly proved, that is, by mere reasonings, but it may be proved by effects. It is the same as it is with the causes of things, which can be seen rationally, yet not clearly except by means of effects ; for causes are in effects, and by means of effects make themselves visible ; and until causes are thus made visible, the mind is not assured respecting them. In what follows, the effects of this correspondence will be described. But lest any one should fall into ideas of this correspondence imbibed from hypotheses about the soul, let him first read over carefully the propositions in the preceding chapter, as follows : Love and wisdom, and the will and understanding therefrom, make the very life of man (n. 363, 364). The life of man is in first principles in the brains, and in derivatives in the body (n. 365). Such as life is in first principles, such it is in the whole and in every part (n. 366). By means of these first principles life is in the whole from every part, and in every part from the whole (n. 367). Such as the love is, such is the wisdom, consequently such is the man (n. 368).

376. It may be permitted to introduce here, in the way of evidence, a representation of the correspondence of the will and understanding with the heart and lungs which was seen in heaven among the angels. By a wonderful flowing into spiral movements, such as no words can express, the angels

formed themselves into the likeness of a heart and the likeness of lungs, with all the interior structures therein ; and in this they were falling in with the flow of heaven, for heaven from the inflowing of love and wisdom from the Lord strives to come into such forms. They thus represented the conjunction of the heart and lungs, and at the same time the correspondence of these with the love of the will and with the wisdom of the understanding. This correspondence and union they called the heavenly marriage ; saying that in the whole body, and in its several members, organs, and viscera, it is the same as in the things belonging to the heart and lungs ; also that where the heart and lungs do not act, each fulfilling its reciprocations, there can be no motion of life from any voluntary principle, and no sensation of life from any intellectual principle.

377. Inasmuch as the correspondence of the heart and lungs with the will and understanding is treated of in what now follows, and upon this correspondence is based that of all parts of the body, namely, the members, the organs of the senses, and the viscera throughout the body, and inasmuch as the correspondence of natural things with spiritual has been heretofore unknown, and yet is amply shown in two works, one of which treats of *Heaven and Hell*, and the other, the *Arcana Cælestia*, of the spiritual sense of the Word in *Genesis* and *Exodus*, I will here point out what has been written and shown in those two works respecting correspondence. In the work on *Heaven and Hell*: The correspondence of all things of heaven with all things of man (n. 87-102). The correspondence of all things of heaven with all things on earth (n. 103-115). In the *Arcana Cælestia*, the work on the spiritual sense of the Word in *Genesis* and *Exodus*: The correspondence of the face and its expressions with the affections of the mind (n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306). The correspondence of the body, its gestures and actions, with things intellectual and things voluntary (n. 2988, 3632, 4215). The correspondence of the senses in general (n. 4318-4330). The correspondence of the eyes and of the sight (n. 4403-4420). The correspondence of the nostrils and of smell (n. 4624-4634). The correspondence of the ear and of hearing (n. 4652-4660). The correspondence of the tongue and of taste (n. 4791-4805). The correspondence of the hands, arms, shoulders, and feet (n. 4931-4953). The correspondence of the loins and organs of generation (n. 5050-5062). The correspondence of the internal viscera of the body, especially of the stomach, thymus gland, *receptaculum*

chylī, and lacteals, and of the mesentery (n. 5171-5180, 5181). The correspondence of the spleen (n. 9698). The correspondence of the peritonæum, kidneys, and bladder (n. 5377-5385). The correspondence of the liver, and of the hepatic, cystic, and pancreatic ducts (n. 5183-5185). The correspondence of the intestines (n. 5392-5395, 5379). The correspondence of the bones (n. 5560-5564). The correspondence of the skin (n. 5552-5559). The correspondence of heaven with man (n. 911, 1900, 1982, 2996-2998, 3624-3649, 3741-3745, 3884, 4051, 4279, 4403, 4524, 4525, 6013, 6057, 9279, 9632). All things that exist in the natural world and in its three kingdoms correspond to all things which appear in the spiritual world (n. 1632, 1831, 2758, 2990-2993, 2997-3003, 3213-3227, 3483, 3624-3649, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280). All things that appear in the heavens are correspondences (n. 1521, 1532, 1619-1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213-3226, 3349, 3350, 3475-3485, 3748, 9481, 9570, 9576, 9577). The correspondence of the sense of the letter of the Word and of its spiritual sense is treated of in the *Arcana Cælestia* throughout; and on this subject see also the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 5-26, 27-65).

378. (iii.) *The will corresponds to the heart.*—This can not be seen so clearly taken by itself as when the will is considered in its effects (as was said above). Taken by itself it can be seen by this, that all affections, which are of love, induce changes in the heart's pulsations, as is evident from the pulse of the arteries, which act synchronously with the heart. The heart's changes and pulsations in accordance with the love's affections are innumerable. Those felt by the finger are only that the beats are slow or quick, high or low, weak or strong, regular or irregular, and so on; thus that there is a difference in joy and in sorrow, in tranquility of mind and in violent passion, in fearlessness and in fear, in hot diseases and in cold, and so on. Because the two motions of the heart, systolic and diastolic, change and vary in this manner according to the affections of each man's love, many of the ancient and after them some modern writers have assigned the affections to the heart, and have made the heart their dwelling-place. From this have come into common language such expressions as a stout heart, a timid heart, a joyful heart, a sad heart, a soft heart, a hard heart, a great heart, a weak heart, a whole heart, a broken heart, a heart of flesh, a heart of stone; likewise being gross, or soft,

or meek in heart; giving the heart to a thing, giving a single heart, giving a new heart, laying up in the heart, receiving in the heart, not reaching the heart, hardening one's heart, a friend at heart; also the terms concord, discord, *concordia*, and other similar terms expressive of love and its affections. There are like expressions in the Word, because the Word was written by correspondences. Whether you say love or will it is the same, because the will is the receptacle of love as was explained above.

379. It is known that there is vital heat in man and in every living creature; but its origin is not known. Every one speaks of it from conjecture, consequently such as have known nothing of the correspondence of natural things with spiritual have ascribed its origin, some to the sun's heat, some to the activity of the parts, some to life itself; but as they did not know what life is, they have been content with mere phrases. But any one who knows that there is a correspondence of love and its affections with the heart and its derivations, may know that the origin of vital heat is love. For love goes forth as heat from the spiritual sun where the Lord is, and moreover is felt as heat by the angels. This spiritual heat, which in its essence is love, is what inflows by correspondence into the heart and its blood, and imparts heat to it, and at the same time vivifies it. That a man grows hot, and, as it were, is fired, according to his love and the degree of it, and grows torpid and cold according to its decrease, is known, for it is felt and seen; it is felt by the heat throughout the body, and seen by the flushing of the face; and on the other hand, extinction of love is felt by coldness in the body, and is seen by paleness in the face. Because love is the life of man, the heart is the first and the last of his life; and because love is the life of man, and the soul maintains its life in the body by means of the blood, in the Word blood is called the soul (*Gen.* ix. 4; *Levit.* xvii. 14). The various meanings of soul will be explained in what follows.

380. The redness, also, of the blood is from the correspondence of the heart and the blood with love and its affection; for in the spiritual world there are all kinds of colors, of which red and white are the fundamental, the rest deriving their varieties from these and their opposites, which are dusky fire color and black. Red there corresponds to love, and white to wisdom. Red corresponds to love because it originates in the fire of the spiritual sun, and white corresponds to wisdom because it originates in the light of that sun. And because there is a correspond-

ence of love with the heart, the blood must needs be red, and reveal its origin. For this reason in heavens where love to the Lord reigns the light is flame-colored, and the angels there are clothed in purple garments; and in heavens where wisdom reigns the light is white, and the angels there are clothed in white linen garments.

381. The heavens are divided into two kingdoms, one called celestial, the other spiritual; in the celestial kingdom love to the Lord reigns, in the spiritual kingdom wisdom from that love. The kingdom where love reigns is called heaven's cardiac kingdom, the one where wisdom reigns is called its pulmonic kingdom. Be it known, that the whole angelic heaven in its aggregate represents a man, and before the Lord appears as a man; consequently its heart makes one kingdom and its lungs another. For there is a general cardiac and pulmonic movement throughout heaven, and a particular movement therefrom in each angel. The general cardiac and pulmonic movement is from the Lord alone, because love and wisdom are from Him alone. For these two movements are in the sun where the Lord is and which is from the Lord, and from that in the angelic heavens and in the universe. Banish spaces and think of omnipresence, and you will be convinced that it is so. That the heavens are divided into two kingdoms, celestial and spiritual, see the work on *Heaven and Hell* (n. 20-28); and that the whole angelic heavens in the aggregate represent a man (n. 59-67).

382. (iv.) *The understanding corresponds to the lungs.*—This follows from what has been said of the correspondence of the will with the heart; for there are two things, will and understanding, which reign in the spiritual man, that is, in the mind, and there are two things, heart and lungs, which reign in the natural man, that is, in the body; and there is correspondence (as was said above) of all things of the mind with all things of the body; from which it follows that the will corresponds to the heart, and the understanding to the lungs. Moreover, any one may observe in himself, both from his thoughts and from his speech, that the understanding corresponds to the lungs. (1.) *From thought:* No one is able to think except with the concurrence and concordance of the respiration; consequently, when he thinks tacitly he breathes tacitly, if he thinks deeply he breathes deeply; he draws in the breath and lets it out, contracts and expands the lungs, slowly or quickly, eagerly, gently, or intently, all in conformity to his thought, thus to the influx of affection

from love; yea, if he hold the breath entirely he is unable to think, except in his spirit by its respiration, which is not manifestly perceived. (2.) *From speech*: Since not the least vocal sound flows forth from the mouth without the concurrent aid of the lungs,—for the sound, which is articulated into words, all comes forth from the lungs through the trachea and epiglottis,—therefore, according to the inflation of those bellows and the opening of the passage the voice is raised even to a shout, and according to their contraction it is lowered; and if the passage is entirely closed speech and thought cease.

383. Since the understanding corresponds to the lungs and thought therefrom to the respiration of the lungs, in the Word, "soul" and "spirit" signify the understanding; for example,

"Thou shalt love the Lord thy God with all thy heart and with all thy soul" (*Matt.* xxii. 37);

"God will give a new heart and a new spirit" (*Ezek.* xxxvi. 26; *Psalms* li. 19).

That "heart" signifies the love of the will was shown above; therefore "soul" and "spirit" signify the wisdom of the understanding. That the spirit of God, also called the Holy Spirit, means Divine Wisdom, and therefore Divine Truth which is the light of men, may be seen in *The Doctrine of the New Jerusalem concerning the Lord* (n. 50, 51), therefore

"The Lord breathed on His disciples, and said, Receive ye the Holy Spirit" (*John* xx. 22);

for the same reason it is said that

"Jehovah God breathed into the nostrils of Adam the breath of lives, and he was made into a living soul" (*Gen.* ii. 7);

also He said to the prophet,

"Prophesy upon the breath, and say unto the wind, Come from the four winds, O breath, and breathe upon these slain, that they may live" (*Ezek.* xxxvii. 9);

likewise in other places; therefore the Lord is called "the breath of the nostrils," and "the breath of life." Because respiration passes through the nostrils, perception is signified by them; and an intelligent man is said to be keen-scented, and an unintelligent man to be dull-scented. For the same reason, *spirit* and *wind* in the Hebrew, and in some other languages, are the same word; for the word *spirit* is derived from a word that means breathing; and therefore when a man dies he is said to give up the ghost [*anima*]. It is for the same reason that men believe

the spirit to be wind, or an airy something like breath from the lungs, and the soul to be of the same nature. From all this it can be seen that to "love God with all the heart and all the soul" means to love Him with all the love and with all the understanding, and to "give a new heart and a new spirit" means to give a new will and a new understanding. Because "spirit" signifies understanding, it is said of Bezaleel,

That he was "filled with the spirit of wisdom, of intelligence, and of knowledge" (*Exod.* xxxi. 3);

and of Joshua,

That he was "filled with the spirit of wisdom" (*Deut.* xxxiv. 9);

and Nebuchadnezzar says of Daniel,

That "an excellent spirit of knowledge, of intelligence, and of wisdom, was in him" (*Dan.* v. 11, 12, 14);

and it is said in *Isaiah*,

"They that err in spirit shall learn intelligence" (xxix. 24);

likewise in many other places.

384. Since all things of the mind have relation to the will and understanding, and all things of the body to the heart and lungs, there are in the head two brains, distinct from each other as will and understanding are distinct. The cerebellum is especially the organ of the will, and the cerebrum of the understanding. Likewise the heart and lungs in the body are distinct from the remaining parts. They are separated by the diaphragm, and are enveloped by their own covering, the pleura, and form that part of the body called the chest. In the other parts of the body, called members, organs, and viscera, there is a joining together of the two, and thus there are pairs; for instance, the arms, hands, loins, feet, eyes, and nostrils; and within the body the kidneys, ureters, and testicles; and the viscera which are not in pairs are divided into right and left. Moreover, the brain itself is divided into two hemispheres, the heart into two ventricles, and the lungs into two lobes; the right of all these having relation to the good of truth, and the left to the truth of good, or, what is the same, the right having relation to the good of love from which is the truth of wisdom, and the left having relation to the truth of wisdom which is from the good of love. And because the conjunction of good and truth is reciprocal, and by means of that conjunction the two become as it were one, therefore the pairs in man act together and conjointly in functions, motions, and senses.

385. (v.) *By means of this correspondence many arcana relating to the will and understanding, as well as to love and wisdom, may be disclosed.*—In the world it is scarcely known what the will is or what love is, for the reason that man is not able, by himself, to love, and from love to will, as he is able as it were by himself to exercise intelligence and thought ; just as he is unable from himself to cause the heart to beat, although he is able from himself to cause the lungs to respire. Now because it is scarcely known in the world what the will is or what love is, but it is known what the heart and the lungs are,—for these are objects of sight and can be examined, and have been examined and described by anatomists, while the will and the understanding are not objects of sight, and cannot be so examined,—therefore when it is known that these correspond, and by correspondence act as one, many arcana relating to the will and understanding may be disclosed that could not otherwise be disclosed, those, for instance, relating to the conjunction of the will with the understanding, and the reciprocal conjunction of the understanding with the will ; those relating to the conjunction of love with wisdom, and the reciprocal conjunction of wisdom with love ; also those relating to the drawing forth of love into affections, to the consociation of affections, to their influx into perceptions and thoughts, and finally their influx according to correspondence into the bodily acts and senses. These and many other arcana may be both disclosed and illustrated by the conjunction of the heart and lungs, and by the influx of the blood from the heart into the lungs, and reciprocally from the lungs into the heart, and therefrom through the arteries into all the members, organs and viscera of the body.

386. (vi.) *Man's mind is his spirit, and the spirit is the man, while the body is an external by means of which the mind or spirit feels and acts in the world.*—That man's mind is his spirit, and that the spirit is the man, can hardly enter the faith of those who have always supposed the spirit to be wind, and the soul to be an airy something like breath from the lungs. For they say, How can the spirit, when it is spirit, be the man, and how can the soul, when it is soul, be the man? They think in the same way of God because He is called a Spirit. This idea of the spirit and the soul has come from the fact that spirit and wind in some languages are the same word ; also, that when a man dies, he is said to give up the ghost or spirit ; also, that life returns, after suffocation or swooning, when the spirit or breath of the lungs comes back. Because in these cases nothing

but the breath or air is perceived, it is concluded from the eye and bodily sense that the spirit or soul of a man after death is not the man. From this corporeal conclusion about the spirit or soul, various hypotheses have arisen, and these have given birth to a belief that man after death does not become a man until the day of the last judgment, and that meanwhile his spirit remains somewhere or other awaiting reunion with the body, according to what has been shown in the *Continuation concerning the Last Judgment* (n. 32-38). Because man's mind is his spirit, the angels, who are spirits, are called minds.

387. Man's mind is his spirit, and the spirit is the man, because the mind means all things of man's will and understanding, which things are in first principles in the brains and in derivatives in the body; therefore in respect to their forms they are all things of man. This being so, the mind (that is, the will and understanding) impels the body and all its belongings at will. Does not the body do whatever the mind thinks and determines? Does not the mind incite the ear to hear, and direct the eye to see, move the tongue and the lips to speak, impel the hands and fingers to do whatever it pleases, and the feet to walk whither it will? Is the body, then, anything but obedience to its mind; and can the body be this unless the mind is in its derivatives in the body? Is it consistent with reason to think that the body acts from obedience simply because the mind so determines? in which case they would be two, the one above and the other below, one commanding, the other obeying. As this is in no way consistent with reason, it follows that man's life is in its first principles in the brains, and in its derivatives in the body (according to what has been said above, n. 365); also that such as life is in first principles, such it is in the whole and in every part (n. 366); and that by means of these first principles life is in the whole from every part, and in every part from the whole (n. 367). That all things of the mind have relation to the will and understanding, and that the will and understanding are the receptacles of love and wisdom from the Lord, and that these two make the life of man, has been shown in the preceding pages.

388. From what has now been said it can also be seen that man's mind is the man himself. For the primary texture of the human form, that is, the human form itself with each and every thing thereof, is from first principles continued from the brain through the nerves, in the manner described above. It is this form into which man comes after death, who is then

called a spirit or an angel, and who is in all completeness a man, but a spiritual man. The material form, that is added and superinduced in the world, is not a human form by itself, but only by virtue of the spiritual form, to which it is added and superinduced that man may be enabled to perform uses in the natural world, and also to draw to himself out of the purer substances of the world a fixed containant of spiritual things, and thus continue and perpetuate life. It is a truth of angelic wisdom that man's mind, not alone in general, but in every particular, is in a perpetual conatus toward the human form, for the reason that God is a Man.

389. That man may be man there must be no part lacking, either in head or in body, that has existence in the complete man; since there is nothing therein that does not enter into the human form and constitute it; for it is the form of love and wisdom, and this, in itself considered, is divine. In it are all terminations of love and wisdom, which in God-Man are infinite, but in His image, that is, in man, angel, or spirit, are finite. If any part that has existence in man were lacking, there would be lacking something of termination from the love and wisdom corresponding to it, whereby the Lord might be from firsts in outmosts with man, and might from His Divine Love through His Divine Wisdom provide uses in the created world.

390. (vii.) *The conjunction of man's spirit with his body is by means of the correspondence of his will and understanding with his heart and lungs, and their separation is from non-correspondence.*—As it has heretofore been unknown that man's mind, by which is meant the will and understanding, is his spirit, and that the spirit is a man; and as it has been unknown that man's spirit, as well as his body, has a pulse and respiration, it could not be known that the pulse and respiration of the spirit in man flow into the pulse and respiration of his body and produce them. Since, then, man's spirit, as well as his body, enjoys a pulse and respiration, it follows that there is a like correspondence of the pulse and respiration of man's spirit with the pulse and respiration of his body,—for, as was said, his mind is his spirit,—consequently, when the two pairs of motions cease to correspond, separation takes place, which is death. Separation or death ensues when from any kind of disease or accident the body comes into such a state as to be unable to act in unison with its spirit, for thus correspondence perishes, and with it conjunction; not, however, when respiration alone ceases, but when the heart's pulsation ceases. For so long

as the heart is moved, love with its vital heat remains and preserves life, as is evident in cases of swoon and suffocation, and the condition of fetal life in the womb. In a word, man's bodily life depends on the correspondence of its pulse and respiration with the pulse and respiration of his spirit; and when that correspondence ceases, the bodily life ceases, and his spirit departs and continues its life in the spiritual world, which is so similar to his life in the natural world that he does not know that he has died. Men generally enter the spiritual world two days after the death of the body. I have spoken with some after two days.

391. That a spirit, as well as a man on earth in a body, enjoys a pulse and a respiration, can only be proved by spirits and angels themselves, when permission is granted to speak with them. This permission has been granted to me. When questioned about the matter they declared that they are just as much men as those in the world are, and possess a body as well as they, but a spiritual body, and feel the beat of the heart in the chest, and the beat of the artery in the wrist, just as men do in the natural world. I have questioned many about the matter, and they all gave like answer. That man's spirit respire within his body has been granted me to learn by personal experience. On one occasion the angels were allowed to control my respiration, and to diminish it at pleasure, and at length to withdraw it, until only the respiration of my spirit remained, which was then perceptible to sense. A like experience was granted me when permitted to learn the state of the dying (as may be seen in the work on *Heaven and Hell*, n. 449). I have sometimes been brought into the respiration of my spirit only, which I have then sensibly perceived to be in accord with the common respiration of heaven. Also many times I have been in a state like that of angels, and also raised up into heaven to them, and being then out of the body in the spirit, I conversed with angels with respiration in the same manner as in the world. From this and other personal evidence it has been made clear to me that man's spirit respire, both in the body and after it has left the body; that the respiration of the spirit is so silent as not to be perceptible to man; and that it inflows into the manifest respiration of the body almost as cause flows into effect, or thought into the lungs and through the lungs into speech. From all this it is also evident that conjunction of spirit and body in man is by means of the correspondence of the cardiac and pulmonic movement in both.

392. These two movements, the cardiac and the pulmonic, derive their origin and persistence from this, that the whole angelic heaven, in general and in particular, is in these two movements of life; and the whole angelic heaven is in these movements because the Lord pours them forth from the sun, where He is, and which is from Him; for these two movements are maintained by that sun from the Lord. It is evident that such is their origin; since all things of heaven and all things of the world depend on the Lord through that sun in a connection, by virtue of form, like a chain-work from the first to outmosts, also since the life of love and wisdom is from the Lord, and all the forces of the universe are from life. That the variation of these movements is according to the reception of love and wisdom, also follows.

393. More will be said of the correspondence of these movements in what follows, as what the nature of that correspondence is in those who respire with heaven, and what it is in those who respire with hell; also what it is in those who speak with heaven, but think with hell, thus what it is with hypocrites, flatterers, deceivers, and others.

FROM THE CORRESPONDENCE OF THE HEART WITH THE WILL AND OF THE LUNGS WITH THE UNDERSTANDING, EVERYTHING MAY BE KNOWN THAT CAN BE KNOWN ABOUT THE WILL AND UNDERSTANDING, OR ABOUT LOVE AND WISDOM, THEREFORE ABOUT THE SOUL OF MAN.

394. Many in the learned world have wearied themselves with inquiries respecting the soul; but as they knew nothing of the spiritual world, or of man's state after death, they could only frame theories, not about the nature of the soul, but about its operation in the body. Of the nature of the soul they could have no idea except as something most pure in the ether, and of its containing form they could have no idea except as being ethereal. But knowing that the soul is spiritual, they dared not say much about the matter openly, for fear of ascribing to the soul something natural. With this conception of the soul, and yet knowing that the soul operates upon the body, and produces all things in it that relate to its sensation and motion, they have labored hard, as was said, with inquiries respecting the operation of the soul upon the body. This has been held by some

to be effected by influx, and by some to be effected by harmony. But as this investigation has disclosed nothing in which the mind anxious to see the real truth can acquiesce, it has been granted me to speak with angels, and to be enlightened on the subject by their wisdom; the fruits of which are as follows: Man's soul, which lives after death, is his spirit, and is in complete form a man; the soul of this form is the will and understanding, and the soul of these is love and wisdom from the Lord; these two are what constitute man's life, which is from the Lord alone; yet for the sake of man's acceptance of Him, He causes life to appear as if it were man's; but that man may not claim life for himself as his own, and thus withdraw himself from acceptance of the Lord, the Lord has also taught that everything of love, which is called good, and everything of wisdom, which is called truth, is from Him, and nothing of these from man; and as these two are life, that everything of life which is life is from Him.

395. Since the soul in its very *esse* is love and wisdom, and these two in man are from the Lord, there have been created in man two receptacles, which are also the dwelling-places of the Lord in man; one for love, the other for wisdom, the one for love called the will, the other for wisdom called the understanding. Now since Love and Wisdom in the Lord are one distinctly (as may be seen above, n. 17-22), and Divine Love is of Divine Wisdom, and Divine Wisdom is of Divine Love (n. 34-39), and since these so go forth from God-Man, that is, from the Lord, therefore these two receptacles and dwelling-places of the Lord in man, the will and understanding, were so created by the Lord as to be distinctly two, and yet make one in every operation and every sensation; for in these the will and understanding cannot be separated. Nevertheless, to enable man to become a receptacle and dwelling-place of the Lord, it is provided, as necessary to this end, that man's understanding can be raised above his proper love into some light of wisdom in the love of which the man is not, and that he can thereby see and be taught how he must live if he would come into that higher love, and thus enjoy eternal happiness. But by the misuse of this power to elevate the understanding above his proper love, man has destroyed in himself that which might have been the receptacle and abode of the Lord (that is, of love and wisdom from the Lord), by making the will an abode for the love of self and the world, and the understanding an abode for whatever confirms those loves. From this it has come that these two

abodes, the will and understanding, have become abodes of infernal love and by confirmations in favor of these loves, abodes of infernal thought, which in hell is esteemed as wisdom.

396. The reason why the love of self and love of the world are infernal loves, and yet man was given the power to come into them and thus pervert the will and understanding within him, is as follows: the love of self and the love of the world by creation are heavenly loves; for they are loves of the natural man serviceable to spiritual loves, as a foundation is to a house. For man, from the love of self and the world, seeks the welfare of his body, desires food, clothing, and habitation, is solicitous for the good of his family, and to secure employment for the sake of use, and even, in the interest of obedience, to be honored according to the dignity of the affairs which he administers, and to find delight and refreshment in worldly enjoyment; yet all this for the sake of the end, which must be use. For through these things man is in a state to serve the Lord and to serve the neighbor. When, however, there is no love of serving the Lord and serving the neighbor, but only a love of serving himself by means of the world, then from being heavenly that love becomes hellish, for it causes a man to sink his mind and disposition in what is his own, and that in itself is wholly evil.

397. Now that man may not by the understanding be in heaven while by the will he is in hell, as is possible, and thereby have a divided mind, after death everything of the understanding which transcends its proper love is removed; whereby it comes that in everyone the will and understanding finally make one. With those in heaven the will loves good and the understanding thinks truth; but with those in hell the will loves evil and the understanding thinks falsity. It is the same with man in this world when he is thinking from his spirit, as he does when alone; yet many, so long as they are in the body, when they are not alone think otherwise. They then think otherwise because they raise their understanding above the proper love of their will, that is, of their spirit. These things have been said, to make known that the will and understanding are two distinct things, although created to act as one, and that they are made to act as one after death, if not before.

398. Now since love and wisdom, and therefore will and understanding, are what are called the soul, and how the soul acts upon the body, and effects all its operations, is to be shown in what follows, and since this may be known from the corre-

spondence of the heart with the will, and of the lungs with the understanding, by that correspondence what follows is disclosed :

- (i.) *Love or the will is man's very life.*
- (ii.) *Love or the will strives unceasingly towards the human form and all things of that form.*
- (iii.) *Love or the will is unable to effect anything by its human form without a marriage with wisdom or the understanding.*
- (iv.) *Love or the will prepares a house or bridal bed for its future wife, which is wisdom or the understanding.*
- (v.) *Love or the will also prepares all things in its own human form, that it may act conjointly with wisdom or the understanding.*
- (vi.) *After the nuptials, the first conjunction is through an affection for knowing, from which springs an affection for truth.*
- (vii.) *The second conjunction is through an affection for understanding, from which springs perception of truth.*
- (viii.) *The third conjunction is through an affection for seeing truth, from which springs thought.*
- (ix.) *Through these three conjunctions love or the will is in its sensitive life and in its active life.*
- (x.) *Love or the will introduces wisdom or the understanding into all things of its house.*
- (xi.) *Love or the will does nothing except in conjunction with wisdom or the understanding.*
- (xii.) *Love or the will conjoins itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally conjoined to it.*
- (xiii.) *Wisdom or the understanding, from the potency given to it by love or the will, can be elevated, and can receive such things as are of light out of heaven, and perceive them.*
- (xiv.) *Love or the will can in like manner be elevated and can perceive such things as are of heat out of heaven, provided it loves its consort in that degree.*
- (xv.) *Otherwise love or the will draws down wisdom or the understanding from its elevation, that it may act as one with itself.*
- (xvi.) *Love or the will is purified by wisdom in the understanding, if they are elevated together.*
- (xvii.) *Love or the will is defiled in the understanding and by it, if they are not elevated together.*
- (xviii.) *Love, when purified by wisdom in the understanding, becomes spiritual and celestial.*
- (xix.) *Love, when defiled in the understanding and by it, becomes natural and sensual.*

- (xx.) *The capacity to understand called rationality, and the capacity to act called freedom, still remain.*
- (xxi.) *Spiritual and celestial love is love towards the neighbor and love to the Lord; and natural and sensual love is love of the world and love of self.*
- (xxii.) *It is the same with charity and faith and their conjunction as with the will and understanding and their conjunction.*

399. (i.) *Love or the will is man's very life.*—This follows from the correspondence of the heart with the will (considered above, n. 378–381). For as the heart acts in the body, so does the will act in the mind; and as all things of the body depend for existence and motion upon the heart, so do all things of the mind depend for existence and life upon the will. It is said, upon the will, but this means upon the love, because the will is the receptacle of love, and love is life itself (see above, n. 1–3), and love, which is life itself, is from the Lord alone. By the heart and its extension into the body through the arteries and veins it can be seen that love or the will is the life of man, for the reason that things which correspond to each other act in the same way, except that one is natural and the other spiritual. How the heart acts in the body is evident from anatomy, which shows that wherever the heart acts by means of the vessels thrown out from it, everything is alive or is subservient to life; but where the heart by means of its vessels does not act, everything is lifeless. Moreover, the heart is the first and last thing to act in the body. That it is the first is evident from the fetus, and that it is the last is evident from the dying, and that it may act without the co-operation of the lungs is evident from cases of suffocation and swooning; from which it can be seen that the life of the mind depends solely upon the will, in the same way as the substitute life of the body depends on the heart alone; and that the will lives when thought ceases, in the same way as the heart lives when breathing ceases. This also is evident from the fetus, from the dying, and from cases of suffocation and swooning. From which it follows that love or the will is man's very life.

400. (ii.) *Love or the will strives unceasingly towards the human form and all things of that form.*—This is evident from the correspondence of heart and will. For it is known that all things of the body are formed in the womb, and that they are formed by means of fibres from the brain and blood vessels from the heart, and that out of these two the tissues of all

organs and viscera are made; by which it is evident that all things of man have their existence from the life of the will, which is love, from their first principles, out of the brains, through the fibres; and all things of his body out of the heart through the arteries and veins. From this it is clearly evident that life (which is love and the will therefrom), strives unceasingly towards the human form. And as the human form is made up of all the things there are in man, it follows that love or the will is in a continual conatus and effort to form all these. There is a conatus and effort towards the human form, because God is a Man, and Divine Love and Divine Wisdom is His life, and from His life is everything of life. Any one can see that unless Life which is very Man acted into that which in itself is not life, the formation of anything such as exists in man would be impossible, in whom are thousands of thousands of things that make one thing, and that unanimously aspire to an image of the Life from which they spring, that man may become a receptacle and abode of that Life. From all this it can be seen that love, and out of the love the will, and out of the will the heart, strives unceasingly towards the human form.

401. (iii.) *Love or the will is unable to effect anything by its human form without a marriage with wisdom or the understanding.*—This also is evident from the correspondence of heart and will. The embryo man lives by the heart, not by the lungs. For in the fetus the blood does not flow from the heart into the lungs, giving him ability to respire; but it flows through the *foramen ovale* into the left ventricle of the heart; consequently the fetus is unable to move any part of his body, but lies bound up, neither has he sensation, for his organs of sense are closed. It is the same with love or the will, from which the fetus lives indeed, though obscurely, that is, without sensation or action. But as soon as the lungs are opened, which is the case from birth, he begins to feel and act, and likewise to will and think. From all this it can be seen, that love or the will is unable to effect anything by means of its human form without a marriage with wisdom or the understanding.

402. (iv.) *Love or the will prepares a house or bridal bed for its future wife, which is wisdom or the understanding.*—In the created universe and in each of its particulars there is a marriage of good and truth; and this is so because good is of love and truth is of wisdom, and these two are in the Lord, and out of Him all things are created. How this marriage has existence in man can be seen mirrored in the conjunction of the heart with

the lungs; since the heart corresponds to love or good, and the lungs to wisdom or truth (see above, n. 378-381, 382-384). From that conjunction it can be seen how love or the will betroths to itself wisdom or the understanding, and afterwards weds it, that is, enters into a kind of marriage with it. Love betroths to itself wisdom by preparing for it a house or bridal bed, and marries it by conjoining it to itself by affections, and afterwards lives wisely with it in that house. How this is cannot be fully described except in spiritual language, because love and wisdom, consequently will and understanding, are spiritual; spiritual things can, indeed, be expressed in natural language, but can be perceived only obscurely, from a lack of knowledge of what love is, what wisdom is, what affections for good are, and what affections for wisdom, that is, affections for truth, are. Yet the nature of the betrothal and of the marriage of love with wisdom, or of will with understanding, can be seen by the parallel that is furnished by their correspondence with the heart and lungs. What is true of these is true of love and wisdom, so entirely that there is no difference whatever except that one is natural and the other spiritual. Thus it is evident from the heart and lungs, that the heart first forms the lungs, and afterwards joins itself to them; it forms the lungs in the fetus, and joins itself to them after birth. This the heart does in its abode which is called the breast, where the two are encamped together, separated from the other parts of the body by a partition called the diaphragm and by a covering called the pleura. It is the same with love and wisdom or with will and understanding.

403. (v.) *Love or the will prepares all things in its own human form, that it may act conjointly with wisdom or the understanding.*—We say, will and understanding, but it is to be carefully borne in mind that the will is the entire man; for it is the will that, with the understanding, is in first principles in the brains, and in derivatives in the body, consequently in the whole and in every part (see above, n. 365-367). From this it can be seen that the will is the entire man as regards his very form, both the general and the particular form of all parts; and that the understanding is its partner, as the lungs are the partner of the heart. Beware of cherishing an idea of the will as something separate from the human form, for it is that same form. From this it can be seen not only how the will prepares a bridal bed for the understanding, but also how it prepares all things in its house (which is the whole body) that it may act conjointly with the un-

derstanding. This it prepares in such a way that as each and every thing of the body is conjoined to the will, so is it conjoined to the understanding; in other words, that as each and every thing of the body is submissive to the will, so is it submissive to the understanding. How each and every thing of the body is prepared for conjunction with the understanding as well as with the will, can be seen only in the body, as in a mirror or image, by the aid of anatomical knowledge, which shows how all things in the body are so connected, that when the lungs respire each and every thing in the entire body is moved from the respiration of the lungs, and at the same time from the beating of the heart. Anatomy shows that the heart is joined to the lungs through the auricles, which are continued into the interiors of the lungs; also that all the viscera of the entire body are joined through ligaments to the chamber of the breast; and so joined that when the lungs respire, each and all things, in general and in particular, partake of the respiratory motion. Thus when the lungs are inflated, the ribs expand the thorax, the pleura is dilated, and the diaphragm is stretched wide, and with these all the lower parts of the body, which are connected with them by ligaments therefrom, receive some action through the pulmonic action; not to mention further facts, lest those who have no knowledge of anatomy, on account of their ignorance of its terms should be confused in regard to the subject. Consult any skilful and discerning anatomist whether all things in the entire body, from the breast down, be not so bound together, that when the lungs expand by respiration, each and all of them are moved to action synchronous with the pulmonic action. From all this the nature of the conjunction prepared by the will between the understanding and each and every thing of the human form is now evident. Only explore the connections well and scan them with an anatomical eye; then, following the connections, consider their co-operation with the breathing lungs and with the heart; and finally, in thought, substitute for the lungs the understanding, and for the heart the will, and you will see.

404. (vi.) *After the nuptials, the first conjunction is through an affection for knowing, from which springs an affection for truth.*—By the nuptials is meant man's state after birth, from a state of ignorance to a state of intelligence, and from this to a state of wisdom. The first state, however, which is one of pure ignorance, is not meant by nuptials, because there is then no thought from the understanding, and only an obscure affection

from the love or will. This state is preliminary to the nuptials. In the second state, which belongs to man in childhood, there is, as we know, an affection for knowing, by means of which the infant child learns to speak and to read, and afterwards gradually learns such things as belong to the understanding. That it is love, belonging to the will, that effects this, cannot be doubted; for unless it were effected by love or the will it would not be done. That every man has, after birth, an affection for knowing, and through that acquires the knowledge by which his understanding is gradually formed, enlarged, and perfected, is acknowledged by every one who thoughtfully takes counsel of experience. It is also evident that from this comes an affection for truth; for when man, from an affection for knowing, has become intelligent, he is led not so much by an affection for knowing as by an affection for reasoning and forming conclusions on subjects which he loves, whether economical or civil or moral. When this affection is raised to spiritual things, it becomes an affection for spiritual truth. That its first or initiatory state was an affection for knowing, may be seen from the fact that an affection for truth is an exalted affection for knowing; for to be affected by truths is the same as to wish from affection to know them, and when found, to drink them in from the joy of affection.

(vii.) *The second conjunction is through an affection for understanding, from which springs perception of truth.*—This is evident to any one who is willing by rational observation to examine the matter. From rational observation it is clear that affection for truth and perception of truth are two powers of the understanding, which in some persons harmonize as one, and in others do not. They harmonize as one in those who wish to perceive truths with the understanding, but do not in those who only wish to know truths. It is also clear that every one is in a perception of truth so far as he is in an affection for understanding; for if you take away the affection for understanding truth, there will be no perception of truth; but give the affection for understanding truth, and there will be perception of truth according to the degree of affection for it. No man of sound reason ever lacks perception of truth, so long as he has an affection for understanding truth. That every man has a capacity to understand truth, which is called rationality, has been shown above.

(viii.) *The third conjunction is through an affection for seeing truth, from which springs thought.*—That affection for knowing is one thing, affection for understanding another, and

affection for seeing truth another, or that affection for truth is one thing, perception of truth another, and thought another, is seen but obscurely by those who cannot perceive the operations of the mind as distinct, but is seen clearly by those who can. This is obscurely seen by those who do not perceive the operations of the mind as distinct, because with those who are in an affection for truth and in a perception of truth, these operations are simultaneous in the thought, and when simultaneous they cannot be distinguished. Man is in manifest thought when his spirit thinks in the body, which is especially the case when he is in company with others; but when he is in an affection for understanding, and through that comes into a perception of truth, he is then in the thought of his spirit, which is meditation. This passes, indeed, into the thought of the body, but into silent thought; for it is above bodily thought, and looks upon what belongs to thought from the memory as below itself, drawing therefrom either conclusions or confirmations. But real affection for truth is perceived only as a pressure of will from something pleasurable which is interiorly in meditation as its life, and is little noticed. From all this it can now be seen that these three, affection for truth, perception of truth, and thought, follow in order from love, and that they have existence only in the understanding. For when love enters into the understanding, which it does when their conjunction is accomplished, it first brings forth an affection for truth, then an affection for understanding that which it knows, and lastly, an affection for seeing in the bodily thought that which it understands; for thought is nothing but internal sight. It is true that thought is the first to come forth, because it is of the natural mind; but thought from perception of truth which is from an affection for truth is the last to come forth; this thought is the thought of wisdom, but the other is thought from the memory through the sight of the natural mind. All operations of love or the will outside of the understanding have relation not to affections for truth, but to affections for good.

405. That these three from the will's love follow in order in the understanding can, indeed, be comprehended by the rational man, but yet cannot be clearly seen and thus so proved as to command belief. But as love that is of the will acts as one with the heart by correspondence, and wisdom that is of the understanding acts as one with the lungs (as has been shown above) therefore what has been said (in n. 404) about affection for truth, perception of truth, and thought, can nowhere be more

clearly seen and proved than in the lungs and the mechanism thereof. These, therefore, shall be briefly described. After birth, the heart discharges the blood from its right ventricle into the lungs; and after passing through these it is emptied into the left ventricle: thus the heart opens the lungs. This it does through the pulmonary arteries and veins. The lungs have bronchial tubes which ramify, and at length end in air-cells, into which the lungs admit the air, and thus respire. Around the bronchial tubes and their ramifications there are arteries and veins called the bronchial, arising from the *vena azygus* or *vena cava*, and from the *aorta*. These arteries and veins are distinct from the pulmonary arteries and veins. From this it is evident that the blood flows into the lungs by two ways, and flows out from them by two ways. This enables the lungs to respire non-synchronously with the heart. That the **alternate movements of the heart and the alternate movements of the lungs** do not act as one is well known. Now, inasmuch as there is a correspondence of the heart and lungs with the will and understanding (as shown above), and inasmuch as conjunction by correspondence is of such a nature that as one acts so does the other, it can be seen by the flow of the blood out of the heart into the lungs how the will flows into the understanding, and produces the results mentioned just above (n. 404) respecting affection for and perception of truth, and respecting thought. By correspondence this and many other things relating to the subject, which cannot be explained in a few words, have been disclosed to me. Whereas love or the will corresponds to the heart, and wisdom or the understanding to the lungs, it follows that the blood vessels of the heart in the lungs correspond to affections for truth, and the ramifications of the bronchia of the lungs to perceptions and thoughts from those affections. Whoever will trace out all the tissues of the lungs from these origins, and disclose the analogy with the love of the will and the wisdom of the understanding, will be able to see in an image the things mentioned above (n. 404), and thereby attain to a confirmed Lelief. But since a few only are familiar with the anatomical details respecting the heart and lungs, and since confirming a thing by what is unfamiliar induces obscurity, I omit further demonstration of the analogy.

406. (ix.) *Through these three conjunctions love or the will is in its sensitive life and in its active life.*—Love without the understanding, or affection, which is of love, without thought, which is of the understanding, can neither feel nor act in the

body ; since love without the understanding is as it were blind, and affection without thought is as it were in darkness, for the understanding is the light by which love sees. The wisdom of the understanding, moreover, is from the light which proceeds from the Lord as a sun. Since, then, the will's love, without the light of the understanding, sees nothing and is blind, it follows that without the light of the understanding even the bodily senses would be blind and blunted, not only sight and hearing, but the other senses also,—the other senses, because all perception of truth is a property of love in the understanding (as was shown above), and all the bodily senses derive their perception from the mind's perception. The same is true of every bodily act ; for action from love without understanding is like man's action at night, when he does not know what he is doing ; consequently in such action there would be nothing of intelligence or wisdom. Such action cannot be called living action, for action derives its *esse* from love and its quality from intelligence. Moreover, the whole power of good is by means of truth ; consequently good acts in truth, and thus by means of truth ; and good is of love, and truth is of the understanding. From all this it can be seen that love or the will through these three conjunctions (see above, n. 404) is in its sensitive life and in its active life.

407. That this is so can be proved to the life by the conjunction of the heart with the lungs, because the correspondence between the will and the heart, and between the understanding and the lungs, is such that just as the love acts with the understanding spiritually, so does the heart act with the lungs naturally : from this, what has been said above can be seen as in an image presented to the eye. That man has neither any sensitive life nor any active life, so long as the heart and the lungs do not act together, is evident from the state of the fetus or the infant in the womb, and from its state after birth. So long as man is a fetus, that is, in the womb, the lungs are closed, wherefore he has no feeling nor any action ; the organs of sense are sealed up, the hands are bound, likewise the feet ; but after birth the lungs are opened, and as they are opened man feels and acts ; the lungs are opened by means of the blood sent into them from the heart. That man has neither sensitive life nor active life without the co-operation of the heart and the lungs, is evident also in swoons, when the heart alone acts, and not the lungs, for respiration then ceases ; in this case there is no sensation and no action, as is well known. It is the

same with persons suffocated, either by water or by anything filling up the larynx, and closing the respiratory passage; the man then appears to be dead, he feels nothing and does nothing; and yet he is alive in the heart, as is well known, for he returns to both his sensitive and his active life as soon as the obstruction to the lungs is removed. The blood, it is true, circulates in the meantime through the lungs, but through the pulmonary arteries and veins, not through the bronchial arteries and veins, and these last are what give man the power of breathing. It is the same with the influx of love into the understanding.

408. (ii.) *Love or the will introduces wisdom or the understanding into all things of its house.*—By the house of love or the will is meant the whole man as to all things of his mind; and as these correspond to all things of the body (as shown above), by the house is meant also the whole man as to all things of his body, called members, organs, and viscera. That the lungs are introduced into all these things just as the understanding is introduced into all things of the mind, can be seen from what has been shown above, namely, that love or the will prepares a house or bridal bed for its future wife, which is wisdom or the understanding (n. 402); and that love or the will prepares all things in its own human form, that is, in its house, that it may act conjointly with wisdom or the understanding (n. 403). From what is there said, it is evident that each and all things in the whole body are so connected by ligaments issuing from the ribs, vertebræ, sternum, and diaphragm, and from the peritonæum which depends on these, that when the lungs respire all are likewise raised and depressed in alternate movements. Anatomy shows that the alternate waves of respiration also enter into the very viscera to their inmost recesses; for the ligaments above mentioned cleave to the sheaths of the viscera, and these sheaths, by their extensions, penetrate to their innermost parts, as do the arteries and veins also by their ramifications. From this it is evident that the respiration of the lungs is in entire conjunction with the heart in each and every thing of the body; and in order that the conjunction may be complete in every respect, even the heart itself is in pulmonic motion, for it lies in the bosom of the lungs and is connected with them by the auricles, and reclines upon the diaphragm, whereby its arteries also participate in the pulmonic motion. The stomach, too, is in similar conjunction with the lungs, by the connection of its œsophagus with the trachea. These anatomical facts are ad-

duced to show what kind of a conjunction there is of love or the will with wisdom or the understanding, and how the two united are conjoined with all things of the mind ; for the spiritual and the bodily conjunction are alike.

409. (xi.) *Love or the will does nothing except in conjunction with wisdom or the understanding.*—For as love has no sensitive nor any active life apart from the understanding ; and as love introduces the understanding into all things of the mind (as was shown above, n. 407, 408), it follows that love or the will does nothing except in conjunction with the understanding. For what is it to act from love without the understanding ? Such action can only be called irrational. The understanding teaches what ought to be done and how it ought to be done. Apart from the understanding love does not know this ; consequently such is the marriage between love and the understanding, that although they are two, they act as one. There is a like marriage between good and truth, for good is of love and truth is of the understanding. In every particular thing of the universe as created by the Lord there is such a marriage, their use having relation to good, and the form of their use to truth. From this marriage it is that in each and every thing of the body there is a right and a left, the right having relation to good from which truth proceeds, and the left to truth from good, thus to their conjunction. From this it is that there are pairs in man ; there are two brains, two hemispheres of the brain, two ventricles of the heart, two lobes of the lungs, two eyes, ears, nostrils, arms, hands, loins, feet, kidneys, testicles, etc. ; and where there are not pairs, there is a right and a left : this for the reason that good looks to truth that it may have existence, and truth looks to good that it may have being. It is the same in the angelic heavens and in their several societies. On this subject more may be seen above (n. 401), where it is shown that love or the will is unable to effect anything by its human form without a marriage with wisdom or the understanding. Conjunction of evil and falsity, which is the opposite of the conjunction of good and truth, will be spoken of elsewhere.

410. (xii.) *Love or the will conjoins itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally conjoined to it.*—That love or the will conjoins itself to wisdom or the understanding is plain from their correspondence with the heart and lungs. Anatomical observation shows that the heart is in its life's motion when the lungs are not yet in

motion; this it shows by cases of swooning and of suffocation, also by the fetus in the womb and the chick in the egg. Anatomical observation also shows that the heart, while acting alone, forms the lungs and so adjusts them that it may carry on respiration in them; also that it so forms the other viscera and organs that it may carry on various uses in them,—the organs of the face that it may have sensation, the organs of motion that it may act, and the remaining parts of the body that it may exhibit uses corresponding to the affections of love. From all this it can now for the first time be shown that as the heart produces such things for the sake of the various functions which it is afterwards to discharge in the body, so love, in its receptacle called the will, produces like things for the sake of the various affections that constitute its form, which is the human form (as was shown above). Now as the first and nearest of love's affections are an affection for knowing, an affection for understanding, and an affection for seeing what it knows and understands, it follows, that for these affections love forms the understanding and actually enters into them when it begins to feel and to act and to think. To this the understanding contributes nothing, as is evident from the analogy of the heart and lungs (of which above). From all this it can be seen, that love or the will conjoins itself to wisdom or the understanding, and not wisdom or the understanding to love or the will; also it is evident that knowledge, which love acquires to itself by an affection for knowing, and perception of truth, which it acquires by an affection for understanding, and thought which it acquires by an affection for seeing what it knows and understands, are not of the understanding but of love. Thoughts, perceptions, and knowledges therefrom, flow in, it is true, out of the spiritual world, yet they are received not by the understanding but by love, according to its affections in the understanding. It appears as if the understanding received them, and not love or the will, but this is an illusion. It appears also as if the understanding conjoined itself to love or the will, but this, too, is an illusion; love or the will conjoins itself to the understanding, and causes the understanding to be reciprocally conjoined to it. This reciprocal conjunction is from love's marriage with wisdom, wherefrom a conjunction seemingly reciprocal, from the life and consequent power of love, is effected. It is the same with the marriage of good and truth; for good is of love and truth is of the understanding. Good does everything; it receives truth into its house and conjoins itself with it so far as the truth is accordant.

Good can also admit truths which are not accordant ; but this it does from an affection for knowing, for understanding, and for thinking its own things, whilst it has not as yet determined itself to uses, which are its ends and are called its goods. Of reciprocal conjunction, that is, the conjunction of truth with good, there is none whatever ; truth is reciprocally conjoined by a life of good. From this it is that every man and every spirit and angel is regarded by the Lord according to his love or good, and no one according to his intellect, or his truth separate from love or good. For man's life is his love (as was shown above), and his life is qualified according as he has exalted his affections through truth, that is, according as he has perfected his affections by wisdom. For the affections of love are exalted and perfected by means of truths, thus by means of wisdom. Then love acts conjointly with its wisdom, as though from it ; but it acts from itself through wisdom, as through its own form, and this derives nothing whatever from the understanding, but everything from a determination of love called affection.

411. All things that favor it love calls its goods, and all things that as means lead to goods it calls its truths ; and because these are means they are loved and come to be of its affection and thus become affections in form ; therefore truth is nothing else than a form of the affection that is of love. The human form is nothing else than the form of all the affections of love ; beauty is its intelligence, which it procures for itself through truths received either by sight or by hearing, external and internal. These are what love disposes into the form of its affections ; and these forms exist in great variety ; but all derive a likeness from their general form, which is the human. To the love all such forms are beautiful and lovely, but others are unbeautiful and unlovely. From this, again, it is evident that love conjoins itself to the understanding, and not the reverse, and that the reciprocal conjunction is also from love. This is what is meant by love or the will causing wisdom or the understanding to be reciprocally conjoined to it.

412. What has been said may be seen in an image and thus corroborated by the correspondence of the heart with love and of the lungs with the understanding (of which above). For when the heart corresponds to love, its determinations, which are arteries and veins, correspond to affections, and in the lungs to affections for truth ; and as there are also other vessels in the lungs called air vessels, whereby respiration is carried on, these vessels correspond to perceptions. It must

be distinctly understood that the arteries and veins in the lungs are not affections, and that respirations are not perceptions and thoughts, but that they are correspondences, that is, they act correspondently or synchronously; likewise that the heart and the lungs are not the love and understanding, but correspondences: and inasmuch as they are correspondences the one can be seen in the other. Whoever from anatomy has come to understand the whole structure of the lungs can see clearly, when he compares it with the understanding, that the understanding does not act at all by itself, does not perceive nor think by itself, but acts wholly by affections which are of love. These, in the understanding, are the affection for knowing, for understanding, and for seeing truth (which have been treated of above). For all states of the lungs depend on the blood from the heart and from the *vena cava* and *aorta*; and respirations, which take place in the bronchial branches, proceed in accordance with the state of those vessels; for when the flow of the blood stops, respiration stops. Much more may be disclosed by comparing the structure of the lungs with the understanding, to which the lungs correspond; but as few are familiar with anatomical science, and to try to demonstrate or prove anything by what is unfamiliar renders it obscure, it is not well to say more on this subject. By what I know of the structure of the lungs I am fully convinced that love through its affections conjoins itself to the understanding, and that the understanding does not conjoin itself to any affection of love, but that it is reciprocally conjoined by love, to the end that love may have sensitive life and active life. But it must not be forgotten that man has a twofold respiration, one of the spirit and another of the body; and that the respiration of the spirit depends on the fibres from the brains, and the respiration of the body on the blood-vessels from the heart, and from the *vena cava* and *aorta*. It is evident, moreover, that thought produces respiration; it is evident, also, that affection, which is of love, produces thought, for thought without affection is precisely like respiration without a heart, a thing impossible. From this it is clear that affection, which is of love, conjoins itself to thought, which is of the understanding (as was said above), in the same manner as the heart does in the lungs.

413, (xiii.) *Wisdom or the understanding, from the potency given to it by love, can be elevated and can receive such things as are of light out of heaven, and perceive them.*—That man has the ability to perceive arcana of wisdom when he hears

them, has been shown above in many places. This capacity of man is called rationality. It belongs to every man by creation. It is the capacity to understand things interiorly, and to decide what is just and right, and what is good and true; and by it man is distinguished from beasts. This, then, is what is meant when it is said, that the understanding can be elevated and receive things that are of light out of heaven, and perceive them. That this is so can also be seen in an image in the lungs, for the reason that the lungs correspond to the understanding. In the lungs it can be seen from their cellular substance, which consists of bronchial tubes continued down to the minutest air-cells, which are receptacles of air in respirations; these are what the thoughts make one with by correspondence. This cell-like substance is such that it can be expanded and contracted in a twofold mode, in one mode with the heart, in the other almost separate from the heart. In the former, it is expanded and contracted through the pulmonary arteries and veins, which are from the heart alone; in the latter, through the bronchial arteries and veins, which are from the *vena cava* and *aorta*, and these vessels are outside of the heart. This takes place in the lungs, for the reason that the understanding has the ability to be raised above its proper love, which corresponds to the heart, and to receive light from heaven. Still, when the understanding is raised above its proper love, it does not withdraw from it, but derives from it what is called the affection for knowing and understanding, with a view to somewhat of honor, glory, or gain in the world; this clings to every love as a surface, and by it the love shines out to the surface, and with the wise, shines through. These things respecting the lungs are brought forward to prove that the understanding can be elevated and can receive and perceive things that are of the light of heaven; for the correspondence is plenary. To see from correspondence is to see the lungs from the understanding, and the understanding from the lungs, and thus from both together to perceive proof.

414. (xiv.) *Love or the will can in like manner be elevated and can receive such things as are of heat out of heaven, provided it loves wisdom, its consort, in that degree.*—That the understanding can be elevated into the light of heaven, and from that light draw forth wisdom, has been shown in the preceding chapter and in many places above; also that love or the will can be elevated as well, provided it loves those things that are of the light of heaven, or that are of wisdom, has also been shown in

many places. Yet love or the will cannot be thus elevated through anything of honor, glory, or gain as an end, but only through a love of use, thus not for the sake of self, but for the sake of the neighbor ; and because this love is given only by the Lord out of heaven, and is given by the Lord when man shuns evils as sins, therefore it is that love or the will can be elevated by these means, and cannot without these means. But love or the will is elevated into heaven's heat, while the understanding is elevated into its light. When both are elevated, a marriage of the two takes place there, which is called celestial marriage, because it is a marriage of celestial love and wisdom ; consequently it is said that love also is elevated if it loves wisdom, its consort, in that degree. The love of wisdom, that is, the genuine love of the human understanding, is love towards the neighbor from the Lord. It is the same with light and heat in the world. Light exists without heat and with heat : light is without heat in winter time, and with heat in summer time ; and when heat is with light all things flourish. The light with man that corresponds to the light of winter is wisdom without its love ; and the light with man that corresponds to the light of summer is wisdom with its love.

415. This conjunction and disjunction of wisdom and love can be seen effigied, as it were, in the conjunction of the lungs with the heart. For the heart can be conjoined to the clustering vesicles of the bronchia by blood sent out from itself, and also by blood sent out not from itself but from the *vena cava* and the *aorta*. Thereby the respiration of the body can be separated from the respiration of the spirit ; but when blood from the heart alone acts the respirations cannot be separated. Now since thoughts act as one with respirations by correspondence, it is plain, from the twofold state of the lungs in respiration, that man is able to think and from thought to speak and act in one way when in company with others, and to think and from thought to speak and act in another way when not in company, that is, when he has no fear of loss of reputation ; for he can then think and speak against God, the neighbor, the spiritual things of the church, and against moral and civil laws ; and he can also act contrary to them, by stealing, by being revengeful, by blaspheming, by committing adultery. But in company with others, where he is afraid of losing reputation, he can talk, preach, and act precisely like a spiritual, moral, and civil man. From all this it can be seen that love or the will as well as the understanding can be elevated and can receive such things as are of

the heat or love of heaven, provided it loves wisdom in that degree, and if it does not love wisdom, that it can as it were be separated.

416. (xv.) *Otherwise love or the will draws down wisdom, or the understanding, from its elevation, that it may act as one with itself.*—There is natural love and there is spiritual love. A man who is in natural and in spiritual love both at once, is a rational man: but one who is in natural love alone, although able to think rationally, precisely like a spiritual man, is not a rational man; for although he elevates his understanding even to heavenly light, thus to wisdom, yet the things of wisdom, that is, of heavenly light, do not belong to his love. His love, it is true, effects the elevation, but from desire for honor, glory, and gain. But when he perceives that he gains nothing of the kind from that elevation (as he does when he thinks with himself from his own natural love), then he does not love the things of heavenly light or wisdom; consequently he then draws down the understanding from its height, that it may act as one with himself. For example: when the understanding by its elevation is in wisdom, then the love sees what justice is, what sincerity is, what chastity is, even what genuine love is. This the natural love can see by its capacity to understand and contemplate things in heavenly light; it can even talk and preach about these and explain them as at once moral and spiritual virtues. But when the understanding is not elevated, the love, if it is merely natural, does not see these virtues, but instead of justice it sees injustice, instead of sincerity deceit, instead of chastity lewdness, and so on. If it then thinks of the things it spoke of when its understanding was in elevation, it can laugh at them and think of them merely as serviceable to it in captivating the souls of men. From all this it can be seen how it is to be understood that love, unless it loves wisdom, its consort, in that degree, draws it down from its elevation, that it may act as one with itself. That love is capable of elevation if it loves wisdom in that degree, can be seen above (n. 414).

417. Now as love corresponds to the heart, and the understanding to the lungs, the foregoing statements may be corroborated by their correspondence; as, for instance, how the understanding can be elevated above its proper love even into wisdom; and how, if that love is merely natural, the understanding is drawn down by it from its elevation. Man has a twofold respiration, one of the body the other of the spirit. These two respirations may be separated and they may be conjoined; with men

merely natural, especially with hypocrites, they are separated, but rarely with men who are spiritual and sincere. Consequently a merely natural man and hypocrite, whose understanding has been elevated, and in whose memory therefore many things of wisdom remain, can talk wisely in company by thought from the memory ; but when not in company, he does not think from the memory, but from his spirit, thus from his love. He also respires in like manner, inasmuch as thought and respiration act correspondently. That the structure of the lungs is such that they can respire both by blood from the heart and by blood from outside of the heart has been shown above.

418. It is the common opinion that wisdom makes the man ; therefore when any one is heard to talk and teach wisely he is believed to be wise ; yea, he himself believes it at the time, because when he talks or teaches in public he thinks from the memory, and if he is a merely natural man, from the surface of his love, which is a desire for honor, glory, and gain ; but when the same man is alone he thinks from the more inward love of his spirit, and then not wisely, but sometimes insanely. From all this it can be seen that no one is to be judged of by wise speaking, but by his life ; that is, not by wise speaking separate from life, but by wise speaking conjoined to life. By life is meant love. That love is the life has been shown above.

419. (xvi.) *Love or the will is purified in the understanding, if they are elevated together.*—From birth man loves nothing but self and the world, for nothing else appears before his eyes, consequently nothing else occupies his mind. This love is corporeal-natural, and may be called material love. Moreover, this love has become impure by reason of the separation of heavenly love from it in parents. This love could not be separated from its impurity unless man had the power to raise his understanding into the light of heaven, and to see how he ought to live in order that his love, as well as his understanding, might be elevated into wisdom. By means of the understanding, love, that is, the man, sees what the evils are that defile and corrupt the love ; he also sees that if he shuns those evils as sins and renounces them, he loves the things that are opposite to those evils ; all of which are heavenly. Then also he perceives the means by which he is enabled to shun and renounce those evils as sins. This the love, that is, the man, sees, by the exercise of his power to elevate his understanding into the light of heaven, which is the source of wisdom. Then so far as love gives heaven the

first place and the world the second, and at the same time gives the Lord the first place and self the second, so far love is purged of its uncleannesses and is purified ; in other words, is raised into the heat of heaven, and united to the light of heaven in which the understanding is ; and the marriage takes place that is called the marriage of good and truth, that is, of love and wisdom. Any one can comprehend intellectually and see rationally, that so far as he shuns and renounces theft and cheating, so far will he love sincerity, rectitude, and justice ; so far as he shuns and renounces revenge and hatred, so far will he love the neighbor ; and so far as he shuns and renounces adulteries, so far will he love chastity ; and so on. And yet scarcely any one knows what there is of heaven and the Lord in sincerity, rectitude, justice, love towards the neighbor, chastity, and other affections of heavenly love, until he has removed their opposites. When he has removed the opposites, then he is in those affections, and therefrom recognizes and sees them. Previously there is a kind of veil interposed, that does, indeed, transmit to love the light of heaven ; yet inasmuch as the love does not in that degree love its consort, wisdom, it does not receive it, yea, may even contradict and rebuke it, when it returns from its elevation. Still man comforts himself with the thought that the wisdom of his understanding may be made serviceable as a means to honor, glory, or gain. Then man gives self and the world the first place, and the Lord and heaven the second, and what has the second place is loved only so far as it is serviceable, and if it is not serviceable it is disowned and rejected ; if not before death, then after it. From all this the truth is now evident, that love or the will is purified in the understanding if they are elevated together.

420. The same thing is imaged in the lungs, whose arteries and veins correspond to the affections of love, and whose respirations correspond to the perceptions and thoughts of the understanding, as has been said above. That the heart's blood is purified of undigested matters in the lungs, and nourishes itself with suitable food from the inhaled air, is evident from much observation. (1.) That the blood is purified of undigested matter in the lungs, is evident not only from the influent blood, which is venous, and therefore filled with the chyle collected from food and drink, but also from the moisture of the outgoing breath and from its odor as perceived by others, as well as from the diminished quantity of the blood flowing back into the left

ventricle of the heart. (2.) That the blood nourishes itself with suitable food from the inhaled air is evident from the immense volumes of odors and exhalations continually flowing forth from fields, gardens, and woods; from the immense supply of salts of various kinds in the water that rises from the ground and from rivers and ponds, and from the immense quantity of exhalations and effluvia from human beings and animals with which the air is impregnated. That these things flow into the lungs with the inhaled air is undeniable: it is therefore undeniable also that from them the blood attracts such things as are useful to it; and such things are useful as correspond to the affections of its love. For this reason there are, in the vesicles or innermost recesses of the lungs, little veins in great abundance with tiny mouths that absorb what they want; consequently, the blood that flows back into the left ventricle of the heart is changed into arterial blood of brilliant hue. These facts prove that the blood purifies itself of heterogeneous things and nourishes itself with homogeneous things. That the blood in the lungs purifies and nourishes itself correspondently to the affections of the mind is as yet unknown; but in the spiritual world it is very well known, for angels in the heavens enjoy only the odors that correspond to the love of their wisdom, while the spirits in hell enjoy only the odors that correspond to a love opposed to wisdom; these are foul odors, but the former are perfumes. It follows that men in the world impregnate their blood with similar things according to correspondence with the affections of their love; for what the spirit of a man loves, his blood according to correspondence craves and by respiration attracts. From this correspondence it results that man, as regards his love, is purified if he loves wisdom, and is defiled if he does not love it. Moreover, all purification of man is effected by means of the truths of wisdom, and all pollution of man is effected by means of falsities that are opposite to the truths of wisdom.

421. (xvii.) *Love or the will is defiled in the understanding and by it, if they are not elevated together.*—This is because love, if not elevated, remains impure (as stated above, n. 419, 420); and while it remains impure it loves what is impure, such as revenge, hatred, deceit, blasphemies, adulteries, for these are then its affections that are called lusts, and it rejects what belongs to charity, justice, sincerity, truth, and chastity. Love is said to be defiled in the understanding, and by it: in the understanding, when love is affected by these impure things; by the understanding, when love makes the things of wisdom to become

its servants, and still more when it perverts, falsifies, and adulterates them. Of the corresponding state of the heart, that is, of its blood in the lungs, there is no need to say more than has been said above (n. 420), except that instead of the purification of the blood its defilement takes place; and instead of the nutrition of the blood by fragrant odors its nutrition is effected by stenches, precisely as it is in heaven and in hell.

422. (xviii.) *Love, when purified by wisdom in the understanding, becomes spiritual and celestial.*—Man is born natural, but in the measure in which his understanding is raised into the light of heaven, and his love conjointly is raised into the heat of heaven, he becomes spiritual and celestial; he then becomes like a garden of Eden, which is at once in vernal light and vernal heat. It is not the understanding that becomes spiritual and celestial, but the love; and when the love has so become, it makes its consort, the understanding, spiritual and celestial. Love becomes spiritual and celestial by a life according to the truths of wisdom which the understanding teaches and enforces. Love imbibes these truths by means of its understanding, and not from itself; for love cannot elevate itself unless it knows truths, and these it can learn only by means of an elevated and enlightened understanding; and then so far as it loves truths in the practice of them so far it is elevated; for to understand is one thing and to will is another; or to say is one thing and to do is another. There are those who understand and talk about the truths of wisdom, yet neither will nor practice them. When, therefore, love does put in practice the truths of light which it understands and speaks, it is elevated. This one can see from reason alone; for what kind of a man is he who understands the truths of wisdom and talks about them while he lives contrary to them, that is, while his will and conduct are opposed to them? Love purified by wisdom becomes spiritual and celestial, for the reason that man has three degrees of life, called natural, spiritual, and celestial (of which in the Third Part of this Work), and he is capable of elevation from one degree into another. Yet he is not elevated by wisdom alone, but by a life according to wisdom, for a man's life is his love. Consequently, so far as his life is according to wisdom, so far he loves wisdom; and his life is so far according to wisdom as he purifies himself from uncleannesses, which are sins; and so far as he does this does he love wisdom.

423. That love purified by the wisdom in the understanding becomes spiritual and celestial cannot be seen so clearly by

their correspondence with the heart and lungs, because no one can see the quality of the blood by which the lungs are kept in their state of respiration. The blood may abound in impurities, and yet not be distinguishable from pure blood. Moreover, the respiration of a merely natural man appears the same as the respiration of a spiritual man. But the difference is clearly discerned in heaven, for there every one respire according to the marriage of love and wisdom ; and as the character of angels is recognized by that marriage, so is it recognized by respiration. For this reason it is that when one who is not in that marriage enters heaven, he is seized with anguish in the breast, and struggles for breath like a man in the agonies of death ; therefore he throws himself headlong from the place, nor finds rest until he is among those who are in a respiration similar to his own ; for then by correspondence he is in similar affection, and therefore in similar thought. From all this it can be seen that with the spiritual man it is the purer blood, called by some the animal spirit, which is purified ; and that it is purified so far as the man is in the marriage of love and wisdom. It is this purer blood which corresponds most nearly to that marriage ; and because this blood inflows into the blood of the body, it follows that the latter blood is also purified by means of it. The reverse is true of those in whom love is defiled in the understanding. But, as was said, no one can test this by any experiment on the blood ; but he can by observing the affections of love, since these correspond to the blood.

424. (xix.) *Love, when defiled in the understanding and by it, becomes natural, sensual, and corporeal.*—Natural love separated from spiritual love is the opposite of spiritual love ; because natural love is love of self and of the world, and spiritual love is love to the Lord and love to the neighbor ; and love of self and the world looks downward and outward, and love to the Lord looks upward and inward. Consequently when natural love is separated from spiritual love it cannot be elevated above what is man's own, but is immersed in it, and so far as it loves it, is glued to it. Then if the understanding ascends, and sees by the light of heaven such things as are of wisdom, this natural love draws down such wisdom, and joins it to itself in what is its own ; and there either rejects the things of wisdom or falsifies them or encircles itself with them, that it may talk about them for reputation's sake. As natural love can ascend by degrees and become spiritual and celestial, in the same way it can descend by degrees and become sensual and corporeal ;

and it does descend so far as it loves dominion from no love of use, but solely from love of self. It is this love which is called the devil. Those who are in this love are able to speak and act in the same manner as those who are in spiritual love; but they do this either from memory or from the understanding elevated by itself into the light of heaven. Nevertheless, what they say and do is comparatively like fruit that appears beautiful on the surface but is wholly rotten within; or like almonds which from the shell appear sound but are wholly worm-eaten within. These things in the spiritual world are called delusions, and by means of them harlots, there called sirens, make themselves seem handsome, and appear gaudily attired; but when the delusion is dissipated the sirens appear like ghosts, and are like devils who make themselves angels of light. For when that corporeal love draws its understanding down from its elevation, as it does when man is alone and thinks from his own love, then he thinks against God in favor of nature, against heaven in favor of the world, and against the truths and goods of the church in favor of the falsities and evils of hell; thus against wisdom. From this the character of those who are called corporeal men can be seen: for they are not corporeal in understanding, but corporeal in love; that is, they are not corporeal in understanding when they converse in public, but are so when they hold converse with themselves in spirit; and being such in spirit, therefore after death they become both in love and in understanding spirits that are called corporeal. Those who in the world had been in a supreme love of ruling from the love of self, and had also surpassed others in elevation of understanding, then appear in body like Egyptian mummies, and in mind gross and silly. Who in the world at the present day is aware that this love in itself is of such a nature? Yet a love of ruling from love of use is possible, but only from love of use for the sake of the common good, not for the sake of self. It is difficult, however, for man to distinguish the one love from the other, although the difference between them is like that between heaven and hell. The differences between these two loves of ruling may be seen in the work on *Heaven and Hell* (n. 551-565).

425. (xx.) *The capacity to understand called rationality, and the capacity to act called freedom, still remain.*—These two capacities belonging to man have been treated of above (n. 264-267). Man has these two faculties that he may from being natural become spiritual, that is, may be regenerated. For, as was said

above, it is man's love that becomes spiritual, and is regenerated; and it cannot become spiritual or be regenerated unless it knows, by means of its understanding, what evil is and what good is, and therefore what truth is and what falsity is. When it knows this it can choose either the one or the other; and if it chooses good it can, by means of its understanding, be instructed about the means by which to attain to good. All the means by which man is enabled to attain to good are provided. It is by rationality that man is able to know and understand these means, and by freedom that he is able to will and to do them. Freedom is also the will to know, to understand, and to think these means. Those who hold from church doctrine that things spiritual or theological transcend the understanding, and are therefore to be believed apart from the understanding, know nothing of these capacities called rationality and freedom. These cannot do otherwise than deny that there is a capacity called rationality. Those, too, who hold from church doctrine that no one is able to do good from himself, and consequently that good is not to be done from any will to be saved, cannot do otherwise than deny, from a principle of religion, the existence of both these capacities which belong to man. Therefore, those who have confirmed themselves in these things, after death, in agreement with their faith, are deprived of both these capacities; and in place of heavenly freedom, in which they might have been, are in infernal freedom, and in place of angelic wisdom from rationality, in which they might have been, are in infernal insanity; and what is wonderful, they claim that both these capacities have place in doing what is evil and in thinking what is false, not knowing that the exercise of freedom in doing what is evil is slavery, and that the exercise of the reason to think what is false is irrational. But it is to be carefully noted that these capacities, freedom and rationality, are neither of them of man, but are of the Lord in man, and that they cannot be appropriated to man as his own; nor, indeed, can they be given to man as his own, but are continually of the Lord in man, and yet are never taken away from man; and this because without them man cannot be saved, for without them he cannot be regenerated (as has been said above). For this reason man is instructed by the church that from himself he can neither think **what** is true nor do what is good. But inasmuch as man perceives no otherwise than that he thinks from himself what is true and does from himself what is good, it is very evident that he ought to believe that he thinks as if from himself what is true,

and does as if from himself what is good. For if he does not believe this, either he does not think what is true nor do good, and therefore has no religion, or he thinks what is true and does good from himself, and thus ascribes to himself that which is divine. That man ought to think what is true and do good as if from himself, may be seen in the *Doctrine of Life for the New Jerusalem*, from beginning to end.

426. (xxi.) *Spiritual and celestial love is love towards the neighbor and love to the Lord; and natural and sensual love is love of the world and love of self.*—By love towards the neighbor is meant the love of uses, and by love to the Lord is meant the love of doing uses (as has been shown before). These loves are spiritual and celestial, because loving uses, and doing them from a love of them, is different from the love of what is man's own; for whoever loves uses spiritually looks not to self, but to others outside of self for whose good he is moved. Opposed to these loves are the loves of self and of the world, for these look to uses not for the sake of others but for the sake of self; and those who do this invert divine order, and put self in the Lord's place, and the world in the place of heaven; as a consequence they look backward, away from the Lord and away from heaven, and looking backward away from these is looking to hell. (More about these loves may be seen above, n. 424). Yet man does not feel and perceive the love of performing uses for the sake of uses as he feels and perceives the love of performing uses for the sake of self; consequently when he is performing uses he does not know whether he is doing them for the sake of uses or for the sake of self. But he may know that he is performing uses for the sake of uses in the measure in which he shuns evils; for so far as he shuns evils, he performs uses not from himself, but from the Lord. For evil and good are opposites; consequently so far as any one is not in evil he is in good. No one can be in evil and in good at the same time, because no one can serve two masters at the same time. All this has been said to show that although man does not sensibly perceive whether the uses which he performs are for the sake of use or for the sake of self, that is, whether the uses are spiritual or merely natural, still he can know it by this, whether or not he considers evils to be sins. If he regards them as sins, and for that reason abstains from doing them, the uses which he does are spiritual. And when one who does this shuns sins from a feeling of aversion, he then begins to have a sensible perception of the love of uses for the sake of uses, and this from spiritual enjoyment in them.

427. (xxii.) *It is the same with charity and faith and their conjunction as with the will and understanding and their conjunction.*—There are two loves, according to which the heavens are distinct, celestial love and spiritual love. Celestial love is love to the Lord, and spiritual love is love towards the neighbor. These loves are distinguished by this, that celestial love is the love of good, and spiritual love the love of truth; for those who are in celestial love perform uses from love of good, and those in spiritual love from love of truth. The marriage of celestial love is with wisdom, and the marriage of spiritual love with intelligence; for it is of wisdom to do good from good, and it is of intelligence to do good from truth, consequently celestial love does what is good, and spiritual love does what is true. The difference between these two loves can be defined only in this way, that those who are in celestial love have wisdom inscribed on their life, and not on the memory, for which reason they do not talk about divine truths, but do them; while those who are in spiritual love have wisdom inscribed on their memory, therefore they talk about divine truths, and do them from principles in the memory. Because those who are in celestial love have wisdom inscribed on their life, they perceive instantly whether whatever they hear is true or not; and when asked whether it is true, they answer only, It is, or It is not. These are they who are meant by the words of the Lord,

‘Let your speech be Yea, yea, Nay, nay’ (*Matt. v. 37*).

And because they are such, they are unwilling to hear any thing about faith, saying, What is faith? is it not wisdom? and what is charity? is it not doing? And when told that faith is believing what is not understood, they turn away, saying, The man is crazy. These are they who are in the third heaven, and who are the wisest of all. Such have they become who in the world have applied the divine truths which they have heard immediately to the life by turning away from evils as infernal, and worshipping the Lord alone. These, since they are in innocence, appear to others as infants; and since they never talk about the truths of wisdom, and there is nothing of pride in their discourse, they also appear simple. Nevertheless, when they hear any one speaking, they perceive by the tone all things of his love, and by what he says all things of his intelligence. These are they who are in the marriage of love and wisdom from the Lord; and who represent the heart region of heaven, mentioned above.

428. Those who are in spiritual love, which is love towards the neighbor, do not have wisdom inscribed on their life, but intelligence; for it is of wisdom to do good from an affection for good, while it is of intelligence to do good from an affection for truth (as has been said above). Neither do these know what faith is. When faith is mentioned they understand truth, and when charity is mentioned they understand doing the truth; and when told that they must believe, they call it empty talk, and ask, Who does not believe what is true? This they say because they see truth in the light of their own heaven; and to believe what they do not see they call either simplicity or foolishness. These are they who constitute the lung region of heaven, also mentioned above.

429. But those who are in spiritual-natural love have neither wisdom nor intelligence inscribed on their life, but only something of faith out of the Word, so far as this has been conjoined with charity. Inasmuch as these do not know what charity is, or whether faith be truth, they cannot be among those in the heavens who are in wisdom and intelligence, but among those who are in knowledge only. Yet such of them as have shunned evils as sins are in the outmost heaven, and are in a light there like the light of the moon by night; while those who have not confirmed themselves in a faith in what is unknown, but have cherished an affection for truth, are instructed by angels, and according to their reception of truths and a life in agreement therewith, are raised into the societies of those who are in spiritual love and therefore in intelligence. These become spiritual, the rest remaining spiritual-natural. But those who have lived in faith separate from charity are removed, and sent away into deserts, because they are not in any good, thus not in any marriage of good and truth, in which all are who are in the heavens.

430. All that has been said of love and wisdom in this Part may be said of charity and faith, if by charity spiritual love is understood, and by faith the truth that produces intelligence. It is the same whether the terms will and understanding, or love and intelligence be used, since the will is the receptacle of love, and the understanding of intelligence.

431. To this I will add the following notable experience:—In heaven all who perform uses from an affection for use are wise and happy above others, because of the common sphere which they enjoy; and with them performing uses is acting sincerely, uprightly, justly, and faithfully in the work proper to the calling

of each. This they call charity; and acts of worship they call signs of charity, and other things they call obligations and favors; saying that when one performs the duties of his calling sincerely, uprightly, justly, and faithfully, the good of the community is maintained and perpetuated, and that this is to "be in the Lord," because all that flows in from the Lord is use, and it flows in from the parts into the community, and flows out from the community to the parts. The parts there are angels, and the community is a society of them.

WHAT MAN'S BEGINNING IS FROM CONCEPTION.

432. What man's initial or primitive form is in the womb after conception no one can know, because it cannot be seen; moreover, it is made up of spiritual substance, which is not visible by natural light. Now because there are some in the world who are eager to investigate even the primitive form of man, which is seed from the father, from which conception is effected, and because many of these have fallen into the error of thinking that man is in his fulness from his first, which is the rudiment, and is afterwards perfected by growth, it has been disclosed to me what that rudiment or first is in its form. It has been disclosed to me by angels, to whom it was revealed by the Lord; and because they had made it a part of their wisdom, and it is the enjoyment of their wisdom to communicate to others what they know, permission having been granted, they presented before my eyes in the light of heaven a type of man's initial form, which was as follows:—There appeared as it were a tiny image of a brain with a delicate delineation of something like a face in front, with no appendage. This primitive in the upper convex part was a structure of contiguous globules or spherules, and each spherule was a joining together of those more minute, and each of these in like manner of those still more minute. It was thus of three degrees. In front, in the flat part, a kind of delineation appeared for a face. The convex part was covered round about with a most fine skin or membrane which was transparent. The convex part, which was a type of the brain in least forms, was also divided into two beds, as it were, just as the brain in its larger form is divided into two hemispheres. It was told me that the right bed was the receptacle of love, and the left the receptacle of wisdom; and that by wonderful in-

terweavings these were, as it were, consorts and partners. It was further shown in the light of heaven, which fell brightly on it, that the structure of this little brain within, as to position and movement, was in the order and form of heaven, and that its outer structure was in direct opposition to that order and form. After these things were seen and pointed out, the angels said that the two interior degrees, which were in the order and form of heaven, were the receptacles of love and wisdom from the Lord; and that the exterior degree, which was in direct opposition to the order and form of heaven, was the receptacle of infernal love and insanity; for the reason that man, by hereditary corruption, is born into evils of every kind, and these evils reside there in the outermosts; and that this corruption cannot be put away, unless the higher degrees are opened, which, as was said, are receptacles of love and wisdom from the Lord. And as love and wisdom are very man, for love and wisdom in their essence are the Lord, and this primitive of man is a receptacle, it follows that in that primitive there is a continual effort towards the human form, which also it gradually assumes.

INDEX OF WORDS.

- Abstract.*—Abstract things, being universals, are often better comprehended than things applied (n. 228).
- Aconites.*—Origin of aconites (n. 339).
- Acts.*—Acts of the body contain in them all the prior things from which they exist (n. 277, 278).
- Action and Reaction.*—Action derives its *esse* from love, its quality from intelligence (n. 406).
 In life alone there is action; reaction is caused by the action of life (n. 68).
 In things greatest and least of the universe, both living and dead, there is action and reaction (n. 263).
 Without reaction, action would cease (n. 260).
 The equilibrium of all things is from action and reaction (n. 68, 263).
- Adam.*—(See n. 287, 325).
 Errors respecting Adam (n. 117, 269).
- Adoration* and worship flow from softening of the heart and humiliation (n. 335).
- Affection.*—Affection a determination of love (n. 410).
 Is of the will, because it is of love (n. 372).
 Arises from Divine Love (n. 33).
 Affection and thought are possible only by means of atmospheres purer than air (n. 176).
 From affection for knowing springs affection for truth; from affection for understanding springs perception of truth; and from affection for seeing truth springs thought (n. 404).
 Affection is related to thought as the tone is to speech (n. 372).
 Affection is not perceived except by something pleasant in thinking, speaking, and acting, which is hardly noticed (n. 364).
 Affection, thought, and action, are in a series of discrete degrees (n. 214).
 Affections, which are of love, are imaged forth in the face; and thoughts, which are of wisdom, are revealed in the sparkle of the eyes (n. 365).
 Thoughts, perceptions, and affections are substances and forms, not entities abstracted from real and actual substance or form (n. 42); are not possible outside of their subjects, but are states of subjects (n. 209, 224, 291).
 All operations of love or the will outside of the understanding have relation not to affections for truth, but to affections for good (n. 404).
 Affections of love correspond to the blood (n. 423). (See *Thought*.)
- Air.*—Air is the lowest of the three atmospheres (n. 176).
 Its pressure and action on the body (n. 176).
- All-providing.*—It can to some extent be seen and comprehended how God can be all-providing (n. 21).
- Anatomy.*—Confirmations drawn from the anatomy of the brain (n. 366); of the heart (n. 399); of the embryo (n. 401).
 Conjunction of the heart with the lungs (n. 403, 408); structure of the lungs (n. 405, 412); respiration of the lungs (n. 408); operations of the heart (n. 410); arteries, veins, and air vessels (n. 412); purification and nourishment of the blood (n. 420). (See also n. 365, 373.)

Angel.—Love and wisdom are what make the angel, and these two are the Lord's; angels are angels from the Lord, and not from what is their own (n. 114).

Angels, equally with men, have an internal and an external (n. 87).

They breathe, speak, and hear in the spiritual world just as men do in the natural world (n. 176).

They have each and all things that men have on earth (n. 135).

They appear in the place where their thought is (n. 285).

All that appears around them is produced or created from them (n. 322).

The angel of heaven and the man of the church act as one through conjunction (n. 118).

When angels speak with man it is in a natural language, which is the man's mother tongue (n. 257).

The enjoyment of the wisdom of angels is to communicate to others what they know (n. 432).

Angelic.—The very angelic state is the reception of love and wisdom in like measure (n. 102).

The very angelic itself of heaven is Love Divine and Wisdom Divine (n. 114).

Animal Kingdom.—Forms of uses in this kingdom (n. 316).

Relation to man in each and all things of the animal kingdom (n. 61).

Animalcules.—Noxious animalcules, their origin (n. 341–343).

Animals.—Their origin, and how they are produced (n. 340, 346, 351).

There are in them degrees of both kinds (n. 225).

Marvellous things in their instinct (n. 60, 61).

The knowledge possessed by animals implanted in them (n. 134).

Waves of effluvia continually flow forth from animals (n. 293).

The animals which appear in the spiritual world are mere correspondences (n. 339).

Antipodes.—Those in the hells compared to the antipodes (n. 275).

Aorta.—(See n. 405, 412, 413, 415.)

Appearances.—Appearances are the first things out of which the human mind forms its understanding, and can be shaken off only by the exploration of causes (n. 40).

So long as appearances remain appearances they are apparent truths; but when they are accepted as real truths they become falsities and fallacies (n. 108).

Effect of speaking from appearances (n. 349).

(See also n. 7, 10, 73, 109, 110, 113, 125, 363.)

Appetites.—Appetites are derivations from love or the will (n. 363).

Arcana.—Arcana concerning the Lord (n. 221, 223); the Word (n. 221); the natural mind in man (n. 257); the sun of the spiritual world (n. 294).

Arms.—In the Word, "arms" signify power (n. 220).

The right arm has reference to the good of truth, the left to the truth of good (n. 384, 409).

Arteries.—Pulsation of the arteries with spirits and angels (n. 391).

Bronchial and pulmonary arteries (n. 405, 407, 412, 413, 420).

Arteries correspond to affections, and in the lungs to affections for truth (n. 412, 420).

Ascension.—Threefold ascension of degrees of height (n. 235).

There are six degrees of ascent,—namely, three in the natural, and three in the spiritual world (n. 66, 67).

Ashur. } —In the Word, "Ashur" or "Assyria" signifies the church in respect
Assyria. } to intelligence (n. 325).

Atheists.—Those who become atheists (n. 349).

Their condition in the spiritual world (n. 357).

Atmospheres.—Atmospheres are receptacles and containants of heat and light (n. 183, 191, 296, 299).

There are atmospheres in the spiritual world, just as in the natural world, only the former are spiritual, while the latter are natural (n. 173, 178).

Both are divided substances or minute forms (n. 174).

Difference between spiritual and natural atmospheres (n. 175).

The atmospheres in both worlds, in their outmosts, close into such substances and matters as are on the earth (n. 302-304).

Respiration, speech, and hearing are effected by means of a lowest atmosphere which is called air; sight is possible only by means of an atmosphere purer than air; thought and affection are not possible except by means of still purer atmospheres (n. 176).

All things belonging to the bodies of spirits and angels are held together in connection, form, and order by means of atmospheres (n. 152, 176).

Atmospheres are active forces (n. 178).

There are degrees of both kinds in the atmospheres of both worlds (n. 225, 184).

(See also n. 147, 158, 300, 310.)

Auricles.—(See n. 403, 408.)

Autumn.—In the Word, "autumn" signifies the decline of the church (n. 73).

Azygos, Vena.—(See n. 405.)

Bark.—How vegetation is brought about through the outer and inner bark (n. 314).

Basilisks.—Their origin (n. 341).

Bats.—Their origin (n. 339).

Beasts.—Why they cannot speak (n. 255).

The sensual man differs from the beast only in this, that he can fill his memory with information, and think and speak therefrom (n. 255).

(See also n. 345).

Beauty.—The beauty of angels is a form of their love (n. 358, 411).

Bees.—Their wonderful doings (n. 355, 356).

Believe.—To believe what is not understood is not faith (n. 427).

To believe blindly the theological things which councils and certain leaders of the church have decreed, banishes from the sight of man everything of religion, that is, everything spiritual (n. 374).

Betrothals of love, or of the will, with wisdom or the understanding (n. 402).

Bird.—Representing the affection of an angel (n. 344).

The spiritual is like a bird of paradise (n. 374).

Knowledge implanted in birds (n. 134).

Wonderful instincts of birds (n. 353).

Birth.—The state of the animal before birth is like the state of the seed in the earth while taking root; the state after birth until the animal becomes prolific is like the growth of the tree until it reaches the state of fruit-bearing (n. 316).

Blood.—(See n. 370, 380, 401, 405.)

The affections of the love correspond to blood (n. 423).

The blood in the lungs purifies and nourishes itself correspondently to the affections of the mind (n. 420).

What the spirit of a man loves, his blood, according to correspondence, craves and attracts by respiration (n. 420).

Why blood, in the Word, is called the soul (n. 379).

Arterial blood (n. 420).

Body.—The body of man is the mind's external which feels and acts (n. 369).

All things of the body are derivatives, that is, are things constructed by fibres out of first principles, which are receptacles of love and wisdom (n. 369).

All things of the body have relation to the heart and lungs (n. 372).

The life of the body depends on the correspondence of its pulse and respiration with the pulse and respiration of the spirit (n. 390).

The body is a form corresponding to the understanding and will (n. 136).
Formation of the body in the womb (n. 400).

The bodies of men can begin and continue to exist only under both suns (n. 112).

The substances which constitute the cutaneous covering of the spiritual body (n. 257, 388).

The Lord rose again with the whole body, differently from any man (n. 221).

Bones.—How formed (n. 304).

Brain.—Its organization (n. 366, 373, 432).

Injury to the brain (n. 365).

The life of man in its first principles is in the brains, and in its derivatives in the body (n. 365).

In the brain are substances and forms innumerable, in which every interior sense which pertains to the understanding and will has its seat (n. 42).

The cerebellum is especially the organ of the will, and the cerebrum of the understanding (n. 384).

(See also n. 367, 370, 409.)

Breadth.—In the Word, "breadth" signifies the truth of a thing (n. 71).

Breast.—The dwelling place of the heart and lungs (n. 402, 403).

Breath.—Why men believe the soul or spirit to be an airy something like breath from the lungs (n. 383).

The Lord called "the breath of life" (n. 383).

Bronchia.—Ramifications of the bronchia in the lungs, correspondence of (n. 405, 412-415).

Butterflies.—Metamorphosis of caterpillars into butterflies (n. 354)

Canaan.—The state of that land corresponds to the state of its inhabitants (n. 345).

Capacities.—Man has two capacities for life, from one of which he has will, from the other understanding (n. 30).

Rationality and freedom are the two capacities from the Lord in man which distinguish him from the beasts (n. 240, 264).

Use and misuse of these (n. 267).

Are never taken away; devils have them as well as angels (n. 162).

Cardiac.—Cardiac kingdom of the heavens that where love reigns (n. 381).

Represented by those who are in the marriage of love and wisdom from the Lord (n. 427).

Cardiac and pulmonic movements in the body (n. 391, 392).

Cartilages.—How formed (n. 304).

Caterpillars.—Their change into butterflies (n. 354).

Cause.—A cause alone not possible without an end from which and an effect in which it is (n. 167).

The principal cause not perceived in the instrumental cause otherwise than as one with it (n. 4).

Nothing of the real truth about cause can become known without a knowledge of degrees of both kinds (n. 188).

All causes are in the spiritual world (n. 119).

In causes there is nothing essential except the end (n. 197).

Causes produce effects, not continuously but discretely (n. 185).

Causes reveal effects (n. 119).

To know effects from causes is to be wise; but to search for causes from effects is not to be wise (n. 119).

Causes can be seen rationally yet not clearly except by means of effects (n. 375). (See *End and Effect*.)

Cellular.—Cellular substance in the lungs, of what it consists (n. 413); its twofold action (n. 413).

Changes.—Changes of state impossible without a substantial form as a subject; just as sight is impossible without an eye (n. 273).

Charity.—Charity is all the work of his calling which a man does from the Lord (n. 253); is of affection (n. 214).

Charity and faith are essentials of the church (n. 253); are substance and form, and not abstractions; are not possible outside of subjects which are substances, but are states of subjects (n. 209).

Charity, faith, and good works are in a series of discrete degrees (n. 214).

Acting sincerely, uprightly, justly, and faithfully in the work proper to the calling of each is what the angels call charity (n. 431).

Church.—Difference between the churches before and after the Lord's advent (n. 233).

By a man of the church is meant a man in whom the church is (n. 118).

A man of the church is an angel in respect to his interiors (n. 118).

In the Word, times of the day and seasons of the year signify states of the church (n. 73).

Cineritious.—Cineritious substances in the brain, what they are (n. 316).

Civil matters.—Civil matters are not abstract but are substantial; do not exist outside of subjects which are substances, but are states of subjects (n. 209).

Clouds.—By "clouds," in the Word, are meant spiritual clouds, which are thoughts. In the spiritual world, thoughts from truths appear as shining white clouds, but thoughts from falsities as black clouds (n. 147).

Colors.—There are all kinds of colors in the spiritual world, of which red and white are the fundamental, the rest deriving their varieties from these and their opposites, which are dusky fire color and black (n. 380). (See also n. 348).

Communication.—Communication between the three heavens is made only through correspondences (n. 202).

Likewise between the natural and spiritual man or mind (n. 90, 252).

Communication by correspondences is not sensibly felt (n. 238); is perceived in the understanding only by the fact that truths are seen in light; and is perceived in the will only by the fact that uses are performed from affection (n. 252).

Composites.—All composites consist of degrees of height or discrete degrees (n. 184, 190).

Conatus.—Conatus does nothing of itself, but acts through forces corresponding to it, thereby producing visible motion; it is the all in forces, and through forces is the all in motion (n. 218).

In earths there is a conatus to produce uses in form (n. 310–312).

Within every thing spiritual there is a conatus to clothe itself with a body (n. 343).

Living conatus in man is his will united to his understanding (n. 210).

(See **Force and Motion**.)

Conception.—Conception of a man from his father is not a conception of life (n. 6).

Conclusion.—Pertains to both love and wisdom (n. 363).

Confirm.—The natural man is able to confirm whatever he wishes. Evils and falsities of every kind can be confirmed (n. 267). When confirmed in man they are permanent, and come to be of his love and life (n. 268).

Confirmations.—Confirmation in favor of the Divine from the wonderful things in nature (n. 351–356).

Every one should beware of confirmations in favor of nature (n. 357).

Confirming evil and falsity is a closing up of heaven (n. 268).

Conjunction.—That there may be conjunction there must be reciprocation (n. 48, 115, 410).

Conjunction of the Lord with an angel (n. 115).

Of the spirit with the body (n. 390).

Of the will and understanding; of charity and faith; of love and wisdom (n. 371–431).

The conjunction of love and wisdom can be seen effigied in the conjunction of the lungs and the heart (n. 415).

Their conjunction by correspondence is of such a nature that as one acts so does the other (n. 405).

Consent.—Pertains to both love and wisdom (n. 363).

Contiguity.—By contiguity, not by continuity, can anything created be conjoined to the Lord (n. 56).

Continuity.—Influx is effected not by continuity but by correspondence (n. 88).

What is continuous from God is God (n. 55).

Contraction.—Contraction of the spiritual degree is like the turning back of a spiral in the opposite direction (n. 254).

Corporeal.—Corporeal men and spirits, what they are (n. 424).

Correspondence.—There is correspondence of spiritual things with natural, and thereby conjunction (n. 374).

There is nothing in the universe which has not correspondence with something in man, not only with his affections and their thoughts, but also with his bodily organs and viscera; not with these as substances, but as uses (n. 324).

Things which correspond act in the same way, except that one is natural and the other spiritual (n. 399).

The chief correspondences enumerated (n. 377).

Cortical.—The cortical substance of the brain, what it is (n. 366, 373).

Covering.—Every discrete degree is made distinct from the others by coverings of its own, and all the degrees together are made distinct by means of a general covering, which communicates with interiors and inmosts (n. 194).

Cutaneous covering of the spiritual body, what composes it (n. 257, 388).

How vegetation is effected through its coverings (n. 314)

Creation.—Everything has been created for man as its end (n. 170).

In every thing created there are these three, end, cause, and effect (n. 154).

To be "created into the image and likeness of God" is to be created into the form of love and wisdom (n. 287, 358).

Creation of the universe (n. 52-60, 151-156, 163-172); was not wrought from space to space, nor from time to time (n. 156); is brought within conception if space and time are removed from the thought (n. 155).

The end of creation is that all things may return to the Creator, and that there may be conjunction (n. 167-172).

The end of the creation of the universe is the existence of the angelic heaven from the human race (n. 329).

In all forms of uses there is an image of creation (n. 313-316).

Crocodiles.—Whence they originated (n. 339, 341).

Days.—In the Word, "days" signify states (n. 73).

Dead.—Everything which derives its origin from the sun of the natural world is dead (n. 157).

What is dead does not act at all from itself, but is acted upon (n. 157).

He is said to be dead whose mind is a hell (n. 276).

Death.—When death of the body takes place (n. 390).

What man becomes when he dies (n. 90).

Decrease.—Decrease of spiritual heat and light is effected by degrees (n. 94, 186).

In heaven, and in each society of heaven, light decreases from the middle to the outskirts (n. 253).

Degrees.—Degrees are of a twofold kind, degrees of height or discrete degrees, and degrees of breadth or continuous degrees (n. 184-188).

Lessenings or decreasings from grosser to finer, or rather growths and increasings from finer to grosser, are called continuous degrees. Discrete

degrees are entirely different, they are like end, cause, and effect (n. 184). (*See also* n. 65-68.)

Delusions.—Delusions in the spiritual world (n. 424).

Denial.—The denial of God, and in the Christian world, the denial of the Divinity of the Lord, constitutes hell (n. 13).

Derivatives.—All things of the body are derivatives, that is, are things constructed by means of fibres out of first principles, which are receptacles of love and wisdom (n. 369).

The will and understanding are in their derivatives in the body (n. 365, 387).

Wherever first principles go, their derivatives follow, and cannot be separated (n. 369).

Desires.—Desires are derivatives from love (n. 363).

Determination.—Determination to action pertains to both love and wisdom (n. 363).

Devil.—The love of ruling from the love of self is called the “devil,” and the affections of the false, with the thoughts arising out of that love, are called his “crew” (n. 273, 424). (*See Satan.*)

Diaphragm.—Its relations to the lungs (n. 384, 402, 403, 408).

Diastole.—(*See Systole.*)

Difference.—Difference between heat and light in the spiritual world, and heat and light in the natural world (n. 89).

Between angels and men (n. 112).

Between *in itself* and *from itself* (n. 76).

Between spiritual and natural atmospheres (n. 175).

How the three heavens differ (n. 202).

Difference between the life of a man merely natural and the life of a beast (n. 255).

Between natural and spiritual, and between the thoughts of angels and those of men (n. 294, 295); between celestial love and spiritual love (n. 427); between spiritual and natural speech (n. 70, 295).

Discrete.—To act by what is discrete is to act by correspondences (n. 219).

Distance.—Interior thought does not cause distance, but exterior thought, which acts as one with the sight of the eyes (n. 130).

Distances in the spiritual world are appearances (n. 108-112, 113, 124); they are appearances according to spiritual affinities which are of love and wisdom, that is, of good and truth (n. 7, 10).

What natural distance is (n. 41).

Distinctly one.—*Esse* and *Existere* in God-Man are one distinctly (n. 14-16, 34).

Likewise infinite things in God-Man (n. 17-22).

So also end, cause, and effect (n. 169).

Why they are said to be one distinctly (n. 14).

Diversity.—Diversity in created things springs from this, that there are infinite things in God-Man, consequently things without limit in the spiritual sun (n. 155).

Divine.—The Divine is one and indivisible (n. 4).

Apart from space it fills all the spaces of the universe (n. 69-72).

It is in all time apart from time (n. 73-76).

It is the same in things greatest and least (n. 77-82).

It is in each and all things of the created universe (n. 59, 60).

It is not in one subject differently from what it is in another, but one created subject differs from another (n. 54).

It is not varying and changeable, consequently is the same everywhere and always (n. 77). (*See God.*)

Body.—The Divine Body of God-Man is meant by Divine *Existere* (n. 14).

Esse and Existere.—Love and wisdom, taken together, are Divine *Esse*; but taken distinctly, love is called Divine *Esse*, and wisdom Divine *Existere* (n. 34).

Divine Essence.—Divine Essence, which is the Creator, is Divine Love and Divine Wisdom (n. 33).

It is one (n. 35).

Divine Life.—Is the Divine Essence, and is one (n. 35).

Divine Love and Divine Wisdom.—(See CONTENTS, Parts I. and II.)

Divine Soul.—The Divine Soul of God-Man is meant by the Divine *Esse* (n. 14)

Divine Truth.—The Lord made Himself Divine Truth in ultimates by fulfilling all things of the Word concerning Himself in Moses and the Prophets (n. 221).

Divinum a quo (*the Divine from which*).—In the trinity is called “the Father” (n. 146).

Dust.—Damned dust, what it is (n. 341).

Dwelling-places.—Dwelling-places of the Lord in man (n. 170, 395).

Of angels and spirits are according to their reception of love and wisdom (n. 121).

An angel, unlike man in the world, knows his own house and his own dwelling-place wherever he may go (n. 134).

Ear.—The appearance is that the ear hears, but the understanding hears through the ear (n. 363).

From sensation man knows nothing of the numberless things in the ears (n. 22).

The more the ear is looked into the more do wonders meet the eye, and they are interiorly more perfect according to discrete degrees (n. 201).

Earths.—Earths are the passive forces from which all effects have existence (n. 178).

In earths there is a conatus to produce uses in forms, that is, forms of uses (n. 310–312).

The first production from these earths, while they were still new, was the production of seeds (n. 312).

Origin of earths (n. 302–306).

In the spiritual world there are earths, but they are spiritual (n. 173–178).

East.—The east in the spiritual world is where the Lord appears as a Sun, and from that the other quarters are determined (n. 119–123).

At every turn of their bodies the angels have the east before their faces (n. 105).

In the Word, the “east,” in the highest sense, signifies the Lord, and in a relative sense, love to Him (n. 121, 122).

In the spiritual world those who are in a higher degree of love dwell in the east (n. 121).

Eden.—The “Garden of Eden” describes man in regard to wisdom and intelligence (n. 325, 422).

Effect.—An effect alone, that is, an effect without a cause and its end, is impossible (n. 167).

The effect is the complex, containant, and base of causes and ends (n. 212).

Every effect is the fulness of causes (n. 217).

From effects nothing but effects can be learned, and when they alone are considered no cause is brought to light (n. 119).

Effects can only appear as it were in the darkness of night, unless the causes of the effects are seen at the same time (n. 107).

To know effects from causes is to be wise, but to search out causes from effects is not to be wise (n. 119).

To see from effects only is to see from fallacies (n. 187).

All effects which are called last ends, become anew first ends in an uninterrupted succession from the First (n. 172).

(See also n. 168, 256, 257).

Effluvia.—A wave of effluvia is constantly flowing forth out of every object in nature (n. 293).

Effects which these effluvia have on the blood (n. 420).

Eggs.—Propagation by seeds in the egg (n. 342, 347, 351).

Elevation.—Elevation of man into the heat and light of heaven (n. 138, 256, 258, 422).

End.—An end alone without a cause and an effect is impossible (n. 167).

The end begets the cause, and through the cause the effect (n. 180, 241).

The end is the all of the cause, and also the all of the effect (n. 168, 197).

There is a first end, middle end, and last end, or end, cause, and effect (n. 167, 197).

Last ends become anew first ends in uninterrupted succession (n. 172).

The end of creation is, that all things may return to the Creator and that there may be conjunction (n. 167–172, 329, 330).

The ends of the whole creation are uses (n. 314).

The end qualifies the means (n. 261).

(See *Cause and Effect*.)

Enjoyments.—Enjoyments of man's life are from the affections of his love; and pleasantnesses are from the thoughts therefrom (n. 33).

Enjoyments felt in the acts and works which are from any one's love are enjoyments of uses (n. 316).

Enjoyments are derivatives from love (n. 363).

Enlightenment.—All enlightenment is from the Lord alone (n. 150).

Why enlightenment is said to be effected by the Spirit of Jehovah (n. 100).

The enlightenment of the natural mind does not ascend by discrete degrees, but increases in a continuous degree (n. 256).

Before the coming of the Lord, the enlightenment of men was mediate, but after His coming it was made immediate (n. 233).

Entity.—Imaginary entities (n. 43, 210).

Epiglottis (n. 382).

Equilibrium.—The equilibrium of all things is from action and reaction together (n. 68, 263).

Everything must be in equilibrium (n. 68).

Equilibrium is destroyed when action overcomes reaction, or the reverse (n. 263).

Esse.—*Esse* is substance, and *Existere* is form (n. 15, 43).

Esse is not *Esse* unless it Exists (n. 15).

Esse in itself is life itself (n. 76).

By Divine *Esse* is meant the Divine Soul of God-Man (n. 14).

Essence.—The essence of all love consists in conjunction (n. 47).

The essence of spiritual love is doing good to others, not for the sake of self, but for the sake of others (n. 335).

Eternity.—What is eternity for the angels (n. 76).

Ether (n. 176, 183, 223, 374). (See *Atmosphere*.)

Evil.—The origin of evil is from the abuse of man's rationality and freedom (n. 264–270).

Evils and falsities confirmed with man are permanent, and come to be of his love and life (n. 268).

All evils and their falsities, both engendered and acquired, have their seat in the natural mind (n. 270).

Evils and falsities are in every respect opposed to goods and truths (n. 271).

(See *Hereditary*.)

Exhalations.—Effect of exhalations upon the blood (n. 420).

Exinanition.—State of exinanition of the Lord (n. 234).

Existere.—*Existere* is where *Esse* is, one is not possible apart from the other (n. 14).

That which exists from *Esse* makes one with *Esse* (n. 15).

Exteriors.—The exteriors of the mind act as one with the exteriors of the body (n. 136).

Externals.—All the externals of the angels are correspondences of internals, but the correspondences are spiritual, not natural (n. 87).

Eye—It is according to appearance that the eye sees; but it is the understanding that sees through the eye (n. 363).

From sensation man knows nothing of the numberless things in his eyes (n. 22).

The more the eyes are looked into the more do wonders increase. They are more perfect interiorly according to discrete degrees (n. 201).

The eyes of man and the eyes of angels are formed for the proper reception of their own light (n. 91).

Faces.—Their infinite variety (n. 318).

Faces of angels turned constantly towards the sun in the east (n. 129).

Faith.—Faith in its essence is truth (n. 253, 429).

Faith is of thought (n. 214). (See *Charity*.)

Fallacies.—Fallacies which prevail with the evil and with the simple arise from appearances confirmed (n. 108).

False.—(See *Evil*.)

Fetus.—State of the fetus in the womb (n. 399, 401, 402, 407, 410, 432).

Fibres.—Where the origin of the fibres is, there is the origin of life (n. 365, 366).

Action of fibres (n. 366; see also n. 207, 254, 367, 369, 370, 400).

Motor fibres (n. 190, 192, 207, 215, 254, 277).

Nervous fibres (n. 190, 192).

Fibrils.—Their multitude compared to the multitude of rays going forth from the stars (n. 366).

Fibrillary.—Fibrillary substance of the brain (n. 366).

Finite.—The finite can exist only from the Infinite (n. 44).

Fire.—Fire is dead, and the solar fire is death itself (n. 89).

The difference between spiritual fire, which is Divine Love, and natural fire, is like the difference between what is alive and what is dead (n. 93).

How the fire of the spiritual sun is adapted to angels in heaven by spiritual atmospheres, and in like manner the fire of the natural sun is adapted to men (n. 174).

“Fire,” in the Word, signifies love (n. 87); also the Lord as to Divine Love (n. 98).

Figments.—Mere figments of reason (n. 43, 210).

Firsts.—The first principles or firsts of life are in the brains (n. 365).

By life in first principles is meant will and understanding (n. 365).

First things are each and all things of the animal kingdom (n. 65).

Flies.—Their origin (n. 338, 339).

Flow-in.—Everything that flows in through the spiritual mind is from heaven, while everything that flows into the natural mind is from the world (n. 261).

All inflowing is perceived and felt according to the recipient forms and their states (n. 275).

Flowers.—They are more perfect interiorly according to discrete degrees (n. 201).

A wave of effluvia constantly flows forth out of flowers (n. 293).

Foolish.—In the Word, he that doeth not is called foolish (n. 220).

Folkes.—President of the Royal Society (n. 344).

Force.—Force is conatus excited; it is produced by conatus, and produces motion (n. 218).

Living forces in man are the interior constituents of his body (n. 219).

It is contrary to order for dead force to act on living force (n. 166).

Perfection of forces (n. 200).

Active, mediate, and passive forces (n. 178).

(See 311, 340, 344, 392).

Forehead.—Contracted when man exerts the mind and thinks (n. 365).

Form.—Form in itself is Divine Wisdom (n. 44–46).

The substantial form of the natural mind (n. 273).

The human form is nothing else than the form of all the affections of love (n. 411).

The initial primitive form of man (n. 432).

Material form of man (n. 388).

Form of the will (n. 410).

Forms of vegetables and animals, what produces them (n. 340).

Origin of the forms of man's members, etc. (n. 370).

Every spiritual form is like itself in what is greatest and what is least (n. 273, 275).

What causes forms in the natural world to be fixed and enduring (n. 340).

Forms are the containants of uses (n. 46).

Forms of uses (n. 307-318).

The form varies according to the excellence of the use (n. 80).

There is no substance without form (n. 209, 223, 229).

Substance and form (n. 41).

Formation.—Formation of the body in the womb (n. 400).

Fountains.—The fountains of all things of man's life are the Divine Love and Divine Wisdom (n. 33).

Foxes.—Their origin (n. 339).

Freedom.—Freedom is the ability to do what is good and true. It is a capacity of the will (n. 240, 264, 425).

By virtue of freedom and rationality man is man, and is distinguished from beasts (n. 240, 264).

These capacities are not man's, but are the Lord's in man (n. 116, 425).

They are never taken away; they are with every man, good and evil alike (n. 162, 240, 247, 266, 425).

The use and misuse of these capacities (n. 267).

Freedom in doing what is evil is slavery (n. 425).

Frogs.—Their origin (n. 339, 345).

Fruits.—Are more perfect interiorly according to discrete degrees (n. 201).

A wave of effluvia emanates unceasingly from fruits (n. 293).

Fulness.—What it is to be in fulness (n. 217, 221).

Gifts.—In the heavens all the necessities of life are free gifts (n. 334).

Glandular substance.—Glandular substance of the brain, in what it consists (n. 366).

Globe.—The terraqueous globe is as a kind of base and support (n. 165, 106).

Glorification.—Glorification of the Lord (n. 234).

Described (n. 221).

Glory.—A glory surrounds each love like the brightness of fire (n. 266).

The Lord is to be adored, worshipped, and glorified, not for His own glory, but for man's sake (n. 335).

God.—God is Love itself because He is Life itself (n. 4-6)

He is not in space (n. 7-10, 21).

He is very Man (n. 11-13, 16, 97).

Existing not from Himself, but in Himself (n. 16).

All things of the created universe, viewed in reference to uses, represent man in an image, and this proves that God is Man (n. 319-326).

God by virtue of His own essence is called "Jehovah" (n. 100).

God alone is Substance in itself, and therefore *Esse* itself (n. 283).

In God we live, move, and have our being (n. 301). (*See Jehovah and Lord; see also the CONTENTS, Part I.*)

God-Man.—The God-Man has a body and everything pertaining to body (n. 18).

From these come all like things in man (n. 22).

All things from the one God-Man (n. 23-27).

Good.—Everything that proceeds from love is called good (n. 31).

All good things that have existence in act are called uses (n. 336).

All good is of love (n. 84, 402, 406); of spiritual heat (n. 253); is from the Lord, and nothing of good is from man (n. 394).

The whole power of good is by means of truth (n. 406).

Good acts in truth, thus by means of truth (n. 406).

Grandfathers.—Hereditary evils are from the father, thus from grandfathers and great-grandfathers, successively transmitted to offspring (n. 269).

Greatest.—The Divine in things greatest and least is the same (n. 77–82).

The greatest things in which there are degrees of both kinds (n. 225).

Gyration.—Gyration from right to left tends downward, from left to right, upward. Follows the flow of the interiors (n. 270).

Hands.—In the Word, “hands” signify power, and the “right hand” superior power (n. 220).

The “work of the hands of Jehovah” means the work of the Divine Love and the Divine Wisdom (n. 59).

Why inductions into the ministry are performed by the laying on of hands (n. 220).

Head.—The head rules the body under it at will, for the understanding and will have their seat in the head (n. 25).

Those in hell appear head downward and feet upward (n. 275).

Several heads on one body (n. 24).

Hearing.—Is predicated of attention and giving heed, which pertain to the understanding (n. 363).

Hearing is effected by means of the lowest atmosphere called air (n. 176).

Hearing is in the ear, and not in the place where the sound originates, and is an affecting of the substance and form of the ear. Does not go out from the ear to catch the sound, but the sound enters the ear and affects it. It is not something volatile flowing from its organ, but is the organ considered in its substance and form (n. 41).

Communicates immediately through fibres with the brains, and derives therefrom its sensitive and active life (n. 365). (*See Sense.*)

Heart.—The heart and the lungs are life’s two fountains of motion (n. 291).

So long as the heart is moved, love with its vital heat remains and preserves life (n. 390).

The heart is more perfect interiorly according to discrete degrees (n. 201).

The will corresponds to the heart (n. 378).

The heart corresponds to love or good (n. 402).

In the Word, “heart” signifies the love of the will (n. 383).

Heat.—The heat which proceeds from the spiritual sun in its essence is love (n. 5, 32, 363).

The first proceeding of love is heat (n. 95).

In the spiritual world there is continuous heat (n. 161).

The heat of the spiritual world in itself is alive, but the heat of the natural world in itself is dead (n. 89).

The heat of the natural world can be vivified by the influx of heavenly heat (n. 88).

Heat has existence not in love itself, but from love in the will and thence in the body (n. 95).

Spiritual heat is the good of charity (n. 83, 84). It is obtained only by shunning evils as sins (n. 246).

Vital heat, its origin (n. 379).

Heat corresponds to love (n. 32). (*See also CONTENTS, Part II.*)

Heaven.—The whole heaven, and all things therein, look to one God (n. 25, 26).

The whole heaven in the aggregate resembles a single man (n. 288, 381).

Heaven is divided into regions and provinces according to the members, viscera, and organs of man (n. 288).

There are three heavens disposed according to discrete degrees (n. 202, 275).

- The heavens are divided into two kingdoms, the celestial and the spiritual (n. 381).
- Height.**—In the Word, “height” signifies degrees of good and truth (n. 71).
The sun in the spiritual world appears in a middle altitude, why (n. 105).
- Hell.**—There are three hells, and they are distinct according to three degrees of height or depth opposite to the three heavens (n. 275).
The hells are not distant from men, but are about them, yea, within those who are evil (n. 343). (*See also* n. 339, 341).
- Hemispheres.**—Hemispheres of the brain, why there are two (n. 384, 409). The right is the receptacle of love, the left of wisdom (n. 432).
- Herbs.**—Poisonous herbs, etc., their origin (n. 338, 339, 341).
- Hereditary evils.**—Hereditary evils are from the father, thus from grandfathers and great-grandfathers, successively transmitted to offspring (n. 269).
Hereditary corruption cannot be put away unless the higher degrees are opened, which are the receptacles of love and wisdom from the Lord (n. 432).
- Heresy.**—An abominable heresy (n. 130).
Every heresy is confirmed by its adherents (n. 297).
- Higher.**—In the Word, “higher” signifies inner (n. 206).
It is according to order for the higher to act upon the lower, and not the reverse (n. 365).
“The Most High” signifies the inmost (n. 103).
The highest of successive order becomes the innermost of simultaneous order (n. 206).
- Hours.**—“Hours,” in the Word, signify states (n. 73).
- House.**—By the house of the will is meant the whole man (n. 408).
- Human Divine** (n. 11, 12, 233).
In the trinity is called “the Son” (n. 146).
The Human Divine is the inmost in every created thing (n. 285).
The two Humans of the Lord (n. 221).
- Humiliation.**—Adoration and worship flow forth from humiliation (n. 335).
- Ideas.**—Spiritual and natural ideas (n. 7, 294, 306).
Spiritual idea derives nothing from space, but it derives its all from state.
In natural idea there is space, for it is formed out of such things as are in the world (n. 7).
Natural and spiritual ideas differ according to degrees of height (n. 294).
In all the heavens there is no other idea of God than that He is a Man, which is the same as the idea of a Human Divine (n. 11).
Every nation in the spiritual world has its place allotted in accordance with its idea of God as a Man (n. 13).
Ideas of thought (n. 1, 69, 71, 223, 224).
In the natural world man forms the ideas of his thought, and thereby his understanding, from space and time (n. 69).
- Ignorance.**—Ignorance of the man of the church of what love and wisdom are (n. 188).
- Image.**—The created universe, viewed as to uses, is the image of God (n. 298, 64).
Things created repeat in an image things that are in the Lord (n. 223).
In all forms of uses there is an image of creation (n. 313); and an image of man (n. 317); and of the Infinite and the Eternal (n. 318).
All things of the created universe, viewed in reference to uses, represent man in an image (n. 319).
The natural mind that is in evils and their falsities is a form and image of hell (n. 273).
Countless things in the spiritual sun are presented as in an image in the created universe (n. 155).
In *Genesis*, by the “image of God” is meant the Divine Wisdom (n. 358).

Impure.—Impure things of the will in the understanding (n. 421).

Infinite.—God is infinite, not only because he is very *Esse* and *Existere* in itself, but because in Him there are infinite things (n. 17).

An infinite without infinite things in it is infinite in name only (*ib.*).

The infinite things in God-Man appear in heaven, in angel, and in man as in a mirror (n. 19, 21).

In God-Man infinite things are one distinctly (n. 17–22).

Influx.—Influx is effected by correspondences, and it cannot be effected by continuity (n. 88).

There is an unceasing influx out of the spiritual world into the natural (n. 340).

No physical influx into the spiritual operations of the soul is possible (n. 166).

There are two forms into which the operation by influx takes place, the vegetable and the animal form (n. 346).

Influx of light into the three degrees of life in man that belong to his mind (n. 245).

Mediate and immediate influx (n. 233).

Innermost.—The innermost of simultaneous order is the highest of successive order (n. 206).

Insects (n. 62, 341, 342).

Noxious insects, whence their origin (n. 339, 342).

Wonderful things presented by the smallest insects (n. 352, 373).

Intelligence.—It is of intelligence to do good from an affection for truth (n. 427, 428).

Those who are in spiritual love have intelligence inscribed on their life (n. 428).

To think from causes is of intelligence (n. 202).

Intention.—The thought of the will is called intention (n. 215).

Interiors.—The interiors of the body correspond to its exteriors, through which actions come forth (n. 219).

The interiors which are not open to view can in no way be discovered except through a knowledge of degrees (n. 184).

Interiors when opened, interiors when closed (n. 138).

Interiors of the mind make one with interiors of the body (n. 137).

Internals.—(See *Externals*.)

Jehovah.—Jehovah is *Esse* itself, uncreate and infinite (n. 4).

God the Creator of the universe is called “Jehovah,” which is from the verb *to be*, because He alone *is* (n. 282, 100, 151).

In the New Testament, Jehovah is called “the Lord” (n. 282).

Judge.—Why it is said in the Word that “man shall be judged according to his deeds” (n. 281).

Judgment.—By “righteousness and judgment,” in the Word, are meant Divine Love and Divine Wisdom (n. 38). (See *Last Judgment*.)

Kidneys, etc.—Why there are two (n. 384, 409).

Wonderful things and interior perfections of kidneys (n. 201).

Kingdoms.—Two kingdoms in the heavens, the celestial and the spiritual (n. 101, 232, 381).

The celestial kingdom is called heaven’s cardiac kingdom, and the spiritual is called heaven’s pulmonic kingdom (n. 381).

To these is added a third, wherein are men in the world, and this is the natural kingdom (n. 232).

Mineral, Vegetable, and Animal kingdoms (n. 61, 65, 313–316).

Language. } —Speech is from the thought (n. 26).

Speech. } It is effected by means of a lowest atmosphere which is called air (n. 176).

Spiritual speech has nothing in common with natural speech (n. 163).

There is no word of spiritual language the same as any word of natural language (n. 295).

Natural and spiritual speech communicate only by correspondence (n. 306).

Angelic speech (n. 26, 295).

Last Judgment.—Errors concerning it (n. 386). (*See Judgment.*)

Left.—In the angel and in the man all the left parts correspond to wisdom from love, or to truth from good (n. 127, 384, 409).

Length.—"Length," in the Word, signifies the good of a thing (n. 71).

Lice.—Their origin (n. 338, 339, 342, 345).

Life.—*Esse* itself is called "Jehovah," and Life itself, or Life in itself (n. 4, 76).

Life is the Divine Essence (n. 35).

God alone is Life, and His life is Divine Love and Divine Wisdom (n. 363, 400).

Man's very life is love or will (n. 2, 3, 399).

Love and wisdom, and will and understanding therefrom, make the very life of man (n. 363).

The life of man in its first principles is in the brains, and in its derivatives in the body (n. 365).

Such as life is in its first principles such it is in the whole and in every part (n. 366).

By means of first principles life is in the whole from every part, and in every part from the whole (n. 367).

Life acts into the natural according to any induced change of form (n. 166).

Man is not life, but a recipient of life (n. 4).

Spiritual life is a life conformed to the Divine precepts (n. 248).

In the Word, by "life" is meant the Divine Love (n. 38).

Ligaments (n. 403, 408).

Light.—The light that proceeds from the spiritual sun in its essence is wisdom (n. 5, 32, 363).

The first proceeding of wisdom is light (n. 95).

There is continuous light in the spiritual world (n. 161).

The light of the spiritual world in itself is alive, but the light of the natural world in itself is dead (n. 89).

The light of the world can be illumined by the influx of heavenly light (n. 88).

Light has existence not in wisdom, but in the thought of the understanding, and thence in the speech (n. 95).

The light of men is Divine truth (n. 383).

Spiritual light flows in with man through three degrees (n. 242-247).

Light corresponds to wisdom (n. 32).

Spiritual light is the truth of faith (n. 83, 84).

In the Word, by "light" is meant the Lord's Divine Wisdom (n. 38, 98).

(*See also the CONTENTS, Part II.*)

Likeness.—Likeness between generals and particulars, or between greatest and least (n. 227).

Resemblance of races to their first progenitors (n. 269).

In *Genesis* the Divine Love is meant by "the likeness of God" (n. 358).

Live.—Why all men, the good as well as the evil, live forever (n. 240).

To live, move, and be in God (n. 301).

Liver.—From sensation man knows nothing of his liver (n. 22).

Is more perfect interiorly according to discrete degrees (n. 201).

Living.—What is living disposes what is dead in submission to itself, and forms it for uses, which are its ends, but the reverse never occurs (n. 166).

One is said to be alive whose mind is a heaven (n. 276).

Locusts.—Their origin (n. 339, 345).

Loins.—Why there are two (n. 384, 409).

Lord.—The Lord is Love itself because He is Life itself (n. 4-6).

He is Very Man (n. 11-13, 285).

He is the Very and Only God, who rules the universe (n. 103).

He alone is Heaven (n. 113-118).

He rose again with His whole body, differently from any man (n. 221).

When the Lord manifests Himself to the angels in person, He manifests Himself as a Man, and this sometimes in the spiritual sun, and sometimes out of it (n. 97).

The Lord is present with all, but with each according to reception (n. 111, 124).

To be in the Lord is to perform the duties of one's calling sincerely, uprightly, justly, and faithfully (n. 431).

(See the CONTENTS. See also *God and Jehovah*.)

Love.—To feel the joy of another in oneself, that is loving; but to feel one's own joy in another, and not the other's joy in oneself is not loving (n. 47).

Love is the life of man (n. 1-3, 399).

It is the *esse* of life (n. 14, 358, 368).

The essence of all love consists in conjunction (n. 47).

The conjunction of love is by reciprocity (n. 48).

Love consists in this, that its own should be another's (n. 47).

Love has use for an end, and intends it, and brings it forth by means of wisdom (n. 297).

Love alone is like an *esse* without its *existere* (n. 139).

Love and wisdom are the real and actual substance and form, which constitute the subject itself (n. 40, 224).

Celestial love is love to the Lord, or the love of good (n. 426, 427); those who are in this love have wisdom inscribed on their life (n. 427, 428).

Love and wisdom are not abstract things; they are not possible outside of their subjects, but are states of these (n. 209, 224).

Love to the Lord is nothing else than committing the precepts of the Word to life, the sum of which is to shun evils because they are hellish and devilish, and to do good because it is heavenly and divine (n. 237).

By this love is meant a love of doing uses (n. 426). (See also 141, 142, 427.)

Spiritual love is love towards the neighbor, and the love of truth (n. 426, 427); those who are in that love have intelligence inscribed on their life (n. 427, 428).

Love towards the neighbor is a spiritual love of uses (n. 237); by that love is meant a love of uses (n. 426).

Natural love is of self and of the world (n. 424, 416).

Natural love separate from spiritual love (n. 424).

The love of self and the love of the world are infernal loves (n. 396).

By creation they are heavenly, for they are loves of the natural man serviceable to spiritual loves, as a foundation is to a house (n. 396).

Natural-spiritual love (n. 429).

Corporeal-natural love (n. 419).

Corporeal love (n. 424).

Love of ruling from love of self, and love of ruling from the love of use (n. 142, 424). (See also CONTENTS, Part V.)

Love and Wisdom.—There is a union of Love and Wisdom in every Divine work, from which it has perpetuity, yea, its everlasting duration (n. 36).

Lower.—In the Word, "lower" signifies outer (n. 206).

Lowest.—The lowest in successive order becomes the outermost in simultaneous order (n. 206).

In each kingdom of nature, the lowest things are for the use of the middle, and the middle for the use of the highest (n. 65).

Lungs.—The lungs correspond to the understanding (n. 413); to wisdom or truth (n. 402).

The understanding corresponds to the lungs (n. 382, 383).
 Particulars concerning the lungs (n. 413).
 Are more perfect interiorly according to discrete degrees (n. 201).
 Why there are two lobes of the lungs (n. 384, 409).
 (See *Heart, Structure.*)

Machiavelli.—Machiavelli and his followers (n. 267).

Malignity.—Malignity of evil increases according to the degree in which the spiritual mind is closed up (n. 269).

Man.—Man is a recipient of life (n. 4, 68).

The conception of a man from his father is not a conception of life, but only a conception of the first and purest form capable of receiving life (n. 6).

The nature of man's initial form by conception (n. 432).

A man is not a man from face and body, but from understanding and will (n. 251).

Man is born an animal, but becomes a man (n. 270).

Every man as to the interiors of his mind is a spirit, and is in the spiritual world in the midst of angels and spirits there (n. 90, 92).

The spirit of man is a man, because it is receptive of love and wisdom from the Lord (n. 287).

There are in every man degrees of both kinds (n. 225, 236).

In the Lord the three degrees of height are infinite and uncreate, but in man they are finite and created (n. 230-235).

A wave of effluvia constantly flows forth out of man (n. 293).

Man is a form of all uses, and all the uses in the created universe correspond to those uses in him (n. 298).

The spiritual man, the natural man, and the spiritual-natural man (n. 250-255).

The spiritual man is altogether distinct from the natural, and there is no other communication between them than such as there is between cause and effect (n. 251).

The natural man is a menial and servant, and the spiritual man is a master and a lord (n. 249).

How man is distinguished from beasts (n. 247).

Because God is a Man He has a body and everything pertaining to it (n. 18).

(See also CONTENTS, Parts III. and V.)

Marriage.—Marriage between love and wisdom, between will and understanding, and between good and truth (n. 402, 409, 410, 419).

Between celestial love and wisdom, and between spiritual love and intelligence (n. 414, 423, 427).

Marrow.—Spinal marrow (n. 366).

Matter.—Its origin (n. 302, 305, 158, 311, 340).

In the substances and matters of which earths consist, there is nothing of the Divine in itself, but still they are from the Divine in itself (n. 305).

Means.—All the means by which man is enabled to attain good are provided (n. 425, 171).

The end qualifies the means (n. 261).

Measure of time.—Whence derived (n. 73).

Mediations.—There are continual mediations from the first to outmosts, and nothing can have existence except from what is prior to itself, and finally from the first (n. 303).

Meditation.—Meditation is the thought of the spirit (n. 404).

Medulla oblongata.—Its composition (n. 366).

Medullary.—Medullary substance of the brain (n. 366).

Members.—Members, organs, and viscera of a man (n. 22, 370, 376, 377, 384, 385, 408).

Metals.—Their composition (n. 190, 192, 207).

There are in them degrees of both kinds (n. 225).

They are more perfect interiorly according to discrete degrees (n. 201).

A wave of effluvia constantly emanates from them (n. 293).

Microcosm.—Man in respect to his understanding and will may be called a world or microcosm (n. 251).

He was so designated by the ancients (n. 323).

At the present day it is not known why he was so called (n. 319).

Middle things.—Each and all things of the vegetable kingdom are middle things (n. 65). (*See Primes and Outmosts.*)

Mind.—The mind of man consists of a will and an understanding (n. 239, 372, 387).

The interiors of men which belong to their minds are separated by discrete degrees (n. 186, 203).

Man has a natural mind, a spiritual mind, and a celestial mind (n. 239, 260).

The natural mind consists of spiritual substances, and at the same time of natural substances (n. 257, 260, 270, 273).

It envelopes and encloses the spiritual mind and the celestial mind (n. 260).

It resides in the brains in its first principles (n. 273).

The mind impels the body and all its belongings at will (n. 387).

The natural mind in form or in image is a world, while the spiritual mind in its form or image is a heaven (n. 270).

The spiritual mind derives its form from the substances of the spiritual world only (n. 270).

The natural mind is coiled into gyres from right to left, but the spiritual mind into gyres from left to right (n. 270).

The higher region of the natural mind is called the rational, and the lowest region is called the sensual (n. 254). (*See CONTENTS, Part III. and V.*)

Mineral kingdom.—The forms of the uses of this kingdom (n. 313).

The relation to man in respect to each and all things of the mineral kingdom (n. 61).

Minerals.—Minerals are interiorly more perfect according to discrete degrees (n. 201).

Minute.—There can be nothing so minute as not to have in it degrees of both kinds (n. 223).

Misuse.—Misuse of rationality and freedom (n. 267).

Misuse of the capacity to raise the understanding above the love (n. 395)

Misuse of uses does not do away with use (n. 331).

Mites.—Their origin (n. 338, 339).

Moon.—What is meant by "the light of the moon being as the light of the sun" (n. 233).

Moral.—Things moral are not abstract but are substances; they are not possible outside of subjects which are substances, but are states of subjects, that is, of substances (n. 209).

Morning.—In the Word, "morning" signifies the first state of the church (n. 73).

Moths.—Their origin (n. 338, 339).

Motion.—Motion is produced by forces, and is the outmost degree of conatus; through motion, conatus exerts its power (n. 218).

In motion there is nothing essential except conatus (n. 197).

Living motion in man is action which is produced through living forces by the will united to the understanding (n. 219).

Conatus, force, and motion are no otherwise conjoined than according to discrete degrees, conjunction of which is not by continuity, but by correspondences (n. 218). (*See Effort and Force.*)

Cardiac and pulmonic motion (n. 381).

Muscle.—Its composition (n. 190, 192, 197).

Is more perfect interiorly according to discrete degrees (n. 201).

Nation.—Every nation in the spiritual world has its place allotted in accordance with its idea of God as a Man (n. 13).

Natural.—All that springs forth and continues to exist from the sun of the natural world is called natural (n. 159).

There does not exist a natural which does not derive its cause from the spiritual (n. 134).

The natural man (n. 251).

The spiritual-natural man (n. 429).

The sensual-natural man (n. 144, 162, 254).

How the natural man becomes spiritual (n. 248).

Natural mind.—(See *Mind*.)

Naturalism.—Its origin (n. 69).

Nature.—In itself is wholly inert (n. 166).

In itself it is dead (n. 159, 340).

In man and in animals it appears as if alive, because of the life which accompanies and actuates it (n. 159).

All things of nature are from love and wisdom (n. 46).

Nature contributes nothing whatever to the production of vegetables and animals (n. 344).

Nature has produced and does produce nothing, but the Divine out of itself and through the spiritual world produces all things (n. 349, 356).

To nature can be ascribed no more than this, that it serves the spiritual in fixing those things which flow in unceasingly into nature (n. 344).

The folly of those who ascribe all things to nature (n. 162, 166); their state in the spiritual world (n. 357); some are excusable (n. 350).

Neck.—All fibres descend from the brains through the neck into the body, and none ascend from the body through the neck to the brain (n. 365).

Negation.—The negation of God constitutes hell, and in the Christian world the negation of the Divinity of the Lord (n. 13).

Nerves.—Their composition (n. 190, 192, 366).

(See n. 197, 388.)

Newton.—His abhorrence of the idea of nothing applied to vacuum (n. 82).

Night.—In the Word, "night" signifies the end of the church (n. 73).

Noon.—In the Word, "noon" signifies the fulness of the church (n. 73).

North.—In the Word, "north" signifies wisdom in shade (n. 121).

In the spiritual world, those who are in a lower degree of wisdom dwell in the north (n. 121).

Nose.—The nose corresponds to the perception of truth (n. 254).

The appearance is that the nose smells, but the understanding smells by virtue of its perception (n. 363).

"Nostrils," in the Word, signify perception (n. 383).

Nothing.—To make anything out of nothing is a contradiction (n. 55, 283).

The universe was not created out of nothing (n. 283).

In nothing no real activity of mind is possible (n. 82).

Nuptials.—What is understood by the nuptials of love and wisdom, or of the will and understanding (n. 404).

Object.—The object of this work is to uncover causes, that effects may be seen from them (n. 188).

Objects.—In spiritual light the objects of thought are truths, and the objects of sight are like those in the natural world, but correspondent to the thoughts (n. 70).

Odors.—Effect which odors have on the blood (n. 420).

Foul smells in the hells (n. 339, 341, 420).

Odors in the heavens (n. 420).

Omnipotence.—The omnipotence of God (n. 9, 72, 221).

Omnipresence.—The omnipresence of God (n. 7, 9, 21, 69, 71, 72).

God is omnipresent, because He is not in space (n. 117).

Omniprovident.—It may be seen in a measure how God is able to be omniprovident (n. 21).

Omniscience.—Omniscience of God (n. 9, 21, 72).

One.—Love and wisdom proceed from the Lord as one, but are not received as one by the angels (n. 125).

The heat and light in proceeding from the Lord are one (n. 99). (*See Distinctly One.*)

Only.—That is called the Only from which everything else proceeds (n. 45).

In all things the first is solely supreme in the subsequent things, yea, it is the sole thing in them (n. 197).

Operation.—Operation by influx into vegetable and animal forms (n. 346).

Order.—Successive and simultaneous order of discrete degrees (n. 205–208).

Organic.—Organic substance (n. 191, 192, 197, 200).

Organic forms (n. 208).

Organization.—Organization of the will and understanding (n. 373).

Organs.—Their composition (n. 190).

Organs of sense (n. 366, 407).

Organs of motion (n. 366).

(*See* n. 207, 370, 376, 377, 384, 385, 400, 401, 408, 410.)

Origin.—Origin of man (n. 346); of the affections and thoughts (n. 33); of evil (n. 264–270); of vital heat (n. 379); of animals and vegetables (n. 339, 340, 346); of animalcules and noxious insects (n. 342); of substance and matter (n. 302); of earths (n. 302–306).

Outermost.—The outermost of simultaneous order is the lowest of successive order (n. 206).

Outmost.—The outmost of each series, that is to say, use, action, work, and doing, is the complex and containant of all the prior (n. 215).

Every outmost consists of things prior, and these of their primes (n. 208).

Every outmost is sheathed about and thereby rendered distinct from its things prior (n. 278).

In every outmost there are discrete degrees in simultaneous order (n. 207, 208).

The degrees of height are in fulness and in power in their outmost degree (n. 217–221).

The lowest spiritual separated from what is above it produces evil uses (n. 345).

All things of the mineral kingdom are outmost things (n. 65).

Owls.

Screech Owls. } — Their origin (n. 339).

Pairs.—Why with man there are pairs in all the things of his body (n. 127, 384 409).

Pancreas.—From sensation man knows nothing of the pancreas (n. 22).

It is more perfect interiorly according to discrete degrees (n. 201).

Parallelism.—Parallelism between the vegetation of a tree and the vivification of man (n. 316).

Between spiritual and natural uses (n. 333).

Peace.—The state of peace corresponds to spring-time on earth (n. 105).

Perceive.—To perceive as our own what is of the Lord (n. 115, 116).

Perception.—Perception pertains to wisdom (n. 363).

Common perception (n. 365).

It comes by influx from heaven (n. 361).

Why many of the learned have destroyed their common perception (n. 361).

No man of sound reason ever lacks perception of truth so long as he has an affection for understanding truth (n. 404).

The perception of truth springs from an affection for understanding (n. 404).
Perceptions are substances and forms, and not entities abstracted from substance and form (n. 42).

Perceptions flow in out of the spiritual world, yet are received, not by the understanding, but by love according to its affections in the understanding (n. 410). (*See Affections and Thoughts.*)

Perfection.—Perfection itself is in the Lord and from Him in the spiritual sun (n. 204).

All perfections increase and ascend along with degrees and according to degrees (n. 199–204).

Perfection of forces is perfection of all things which are actuated and moved by life, in which, however, there is no life (n. 200).

Perfection of life is perfection of will and understanding (n. 200).

Perfection of forms and perfection of forces make one (n. 200).

Perfection of the universe, whence it comes (n. 227).

Peritoneum.—Its relation to the lungs (n. 408).

Perpetuity.—The perpetuity of every Divine work is from the union of love and wisdom (n. 36).

Pleura.—Its relation to the heart and lungs (n. 384, 402, 403).

Plurality.—A plurality of Gods impossible (n. 27).

Poisons.—Their origin (n. 339).

Pollution.—All pollution of man is effected by means of falsities that are opposite to the truths of wisdom (n. 420).

Preacher.—Affected by zeal (n. 148).

Presence.—Presence of the Lord, how He is everywhere (n. 299).

Presence of angels, how it is realized (n. 291).

Man is able by means of thought to be present as it were elsewhere, in any place however remote (n. 285).

Primitive.—The primitive of man is seed from the father, by which conception is effected (n. 432).

What it is in the womb after conception (n. 432).

Principles.—First principles in man are the receptacles of love and wisdom (n. 369).

By life in first principles is meant the will and the understanding (n. 365).

Will and understanding are in their first principles in the brains (n. 365, 387, 403).

Such as life is in first principles such it is in the whole and in every part (n. 366).

By means of first principles life is in the whole from every part, and in every part from the whole (n. 367).

First principles in the brain which appear like glands, the multitude of them compared to the multitude of stars (n. 366, 373).

Prior things.—Prior things consist of their primes (n. 208).

They are more perfect than posterior things (n. 204).

From prior things posterior things can be seen, but not the reverse (n. 119).

Proceeding.—The first proceeding from the Lord's Love and Wisdom is that fire-like spiritual [substance] which appears before the angels as a sun (n. 97, 152, 290, 300).

Proceeding Divine.—The Proceeding Divine in the trinity is called the "Holy Spirit" (n. 146).

What the Proceeding Divine or the Holy Spirit is (n. 146–150).

Production.—Production of seed was the first production from the earths (n. 312).

Progression.—The progression of all things in the universe from firsts to outmosts, and from outmosts to firsts (n. 304, 314, 316).

Propagation.—Propagation of subjects of the vegetable and animal kingdoms (n. 347).

Provinces.—The whole angelic heaven is divided into regions and provinces, according to the members, viscera, and organs of man (n. 288).

Pulmonary pipes.—Their existence in minute insects (n. 373).

Pulmonic kingdom.—The pulmonic kingdom of heaven is that where wisdom predominates (n. 384).

In it are those who are in love towards their neighbor (n. 428). (*See also* n. 391, 392.)

Pulse.—(*See* n. 378.)

Man's spirit as well as his body has pulse and respiration, and these flow into the pulse and respiration of the body, and produce them (n. 390, 391), there is a correspondence between them (n. 390).

Purification.—Purification of the love in the understanding, how it is effected (n. 419, 420).

All purification of a man is effected by means of the truths of wisdom (n. 420).

Purification of the blood (n. 420, 423).

Quality.—That which is not in a form has no quality, and what has no quality is not anything (n. 15, 223).

Quarters.—Quarters in the spiritual world (n. 119-128).

The quarters in that world are not determined from the south, as in the natural world, but from the east (n. 120, 132); they are not determined by the sun of the spiritual world, but by the inhabitants there (n. 120), according to their reception of love and wisdom (n. 124-128, 132).

The variety of reception of love and wisdom gives rise to the quarters in the spiritual world (n. 126).

Man as to his spirit is in some quarter of the spiritual world, whatever quarter of the natural world he may be in (n. 126).

Ramifications.—Ramifications of the bronchial tubes of the lungs (n. 405, 412)

They correspond to the perceptions and thoughts from the affections for truth (n. 405).

Rationality.—Rationality is the capacity by which man is able to understand what truth is and what good is; it is a capacity of the understanding (n. 240, 264, 413, 425); it is with every man by creation, consequently by birth, and united with freedom distinguishes him from the beasts (n. 264, 413).

A bad man enjoys this capacity equally with a good man (n. 266). It is never taken away from man (n. 247, 258, 264). It does not exist with a man until his natural mind matures (n. 266). It may be absent when the externals have been injured by accident (n. 259).

The rational power to think what is false is irrational (n. 425).

Rational.—The rational of man is the height of the understanding (n. 237, 254).

Man's rational is in appearance as if it were of three degrees (n. 258).

The rational man is he who is in natural and in spiritual love both at once (n. 416).

Man can become rational, by elevation, even to the third degree (n. 258).

How the rational is perfected (n. 332).

The rational is the higher region of the natural degree (n. 254).

Rats.—Their origin (n. 339, 341).

Reaction.—In everything created by God there is reaction (n. 68, 260).

Reaction is caused by the action of life (n. 68). (*See Action.*)

Reason.—All things of human reason join and as it were centre in this, that there is one God (n. 23).

Human reason, on what it depends (n. 23).

Human reason is such as to be unwilling to yield assent unless it sees a thing from its cause (n. 291).

How reason becomes unsound (n. 23).

Receive.—To receive more of heat than of light, and conversely (n. 101).

Man is able to receive wisdom even to the third degree, but not love, unless he shuns evils as sins and looks to the Lord (n. 242).

Receptacles.—(See n. 101, 223.)

Two receptacles and habitations for Himself, called will and understanding, are created and formed by the Lord in man; the will for His Divine Love, and the understanding for His Divine Wisdom (n. 358-361, 364, 410).

Divine Love and Wisdom received in three degrees (n. 242).

Reception.—Reception of the Divine Good and the Divine Truth is according to man's application of the laws of order, which are divine truths (n. 57).

Recipients of life.—Angels and men are such (n. 4-6).

Man is a recipient in the degree in which he is affected by those things which are from God, and thinks from that affection (n. 33).

All things in the created universe are recipients of the Divine Love and the Divine Wisdom of God-Man (n. 55-60).

Reciprocation.—Reciprocation is necessary that there may be conjunction (n. 115, 170).

What gives the ability to reciprocate (n. 116).

Reciprocal conjunction of love and wisdom; of the will and understanding; of good and truth (n. 385, 410).

These reciprocal conjunctions are from the love (n. 411).

Red.—Red corresponds to love (n. 380).

Reflection.—Reflection pertains to wisdom or the understanding (n. 363).

Reformation.—Reformation and regeneration are effected through the reception of love and wisdom from the Lord, and then through the opening of interior degrees of the mind in their order (n. 187, 263).

Regeneration (see **Reformation**).—To be regenerated is from being natural to become spiritual (n. 425).

Relation.—There is a general relation of all things to God, as well as the particular relation to man (n. 64).

The relation to man in each and all things of the animal, vegetable, and mineral kingdoms (n. 61).

Religion.—Those who have confirmed the falsities of their religion continue in the same after their life in the world (n. 268).

Representation.—Angelic representation of the correspondence of the will and understanding with the heart and lungs (n. 376).

Respiration.—How effected (n. 176, 412).

Man has a twofold respiration, one of the spirit, the other of the body; on what they each depend (n. 412, 417).

The respiration of the spirit in man flows into the respiration of the body, and produces it (n. 390, 391). There is a correspondence between them (n. 390). These two respirations may be separated, and may be conjoined (n. 415, 417).

Thought produces respiration (n. 412).

Angels and spirits breathe just as men do (n. 176, 391).

The respirations of the lungs correspond to the perceptions and the thoughts of the understanding (n. 420).

Resurrection.—The Lord rose again with the whole body, differently from man (n. 221).

Return.—Return of all things to the Creator (n. 167-172).

Revelation.—Every man is taught respecting the Divine precepts, not by immediate revelation, but by others who know them from religion (n. 249).

Ribs.—Their relation to the lungs (n. 403, 408).

Right.—The "right hand," in the Word, signifies superior power (n. 220).

"Sitting at the right hand of the power and might of God" signifies to have all power (n. 221).

In angel and man the right parts correspond to love from which is wisdom or to good from which is truth (n. 127, 384, 409).

Satan.—The love of possessing the goods of others by every evil device is called "Satan" (n. 273).

Cunning villainies and subtleties are the "satanic crew" (n. 273). (*See Devil.*)

Scorpions.—Their origin (n. 339, 341).

Seasons.—The four seasons of the year, in the Word, signify states of the church (n. 73).

See.—An angel can see God both within himself and also without himself (n. 130).

No one while he is in evil can see good, but he who is in good can see evil (n. 271).

When man thinks from wisdom he sees things as it were in light (n. 95).

Why those who are in the one world cannot see those who are in the other world (n. 91).

To see from effects only is to see from fallacies (n. 187).

Seeing is predicated of the understanding (n. 363).

Seed.—The seed which is from the father is the first receptacle of life, but such a receptacle as it was with the father (n. 269).

The production of seeds was the first production from the earths while they were still new (n. 312).

In seeds there is an endeavor to multiply and to fructify themselves infinitely and eternally (n. 60).

Interiorly they are more perfect according to discrete degrees (n. 201).

Selfhood.—The angel's selfhood, like man's, is evil (n. 114).

What is man's own stops influx and reception, and hardens and shuts up the heart (n. 336).

Sensations.—Sensations are not things abstract from the organs of sensation (n. 210).

Sensations are ultimately derived from love and wisdom (n. 363).

Sense.—Sense is an affecting of the substance and form of the organ (n. 41).

The affecting of the substance and form which causes sense is not a something separate from the subject, but only causes a change in it, the subject remaining the subject then as before and afterwards (n. 41).

The external senses of the body communicate immediately through fibres with the brains, and derive therefrom their sensitive and active life (n. 365).

All the bodily senses derive their perception from the mind's perception (n. 406).

Sensual.—Sensual men are the lowest natural men, who are incapable of thinking above the appearances and fallacies of the bodily senses (n. 249).

The sensual is the lowest region of the natural degree (n. 254).

Series.—One thing is from another in a threefold series (n. 212). The outmost of each series is the complex and containant of all the prior (n. 215).

Serpents.—Their origin (n. 339, 341).

Sight.—Sight is possible only by means of an atmosphere purer than air (n. 176).

Sight is not a something volatile flowing from its organ, but is the organ considered in its substance and form; when this is affected sensation is produced (n. 41).

Sight is in the eye which is the subject, and is an affecting of the subject (n. 41).

Sight does not go out from the eye to the object, but the image of the object enters the eye, and affects its substance and form (n. 41).

The sense of sight communicates immediately through fibres with the brain, and derives therefrom its sensitive and active life (n. 365).

The grossness of bodily sight (n. 352). (*See Sense.*)

Simple.—The simple see more clearly what is good and true than those who think themselves their superiors in wisdom (n. 361).

Simples.—Simples are more perfect than composites, because they are more naked and less covered over with substances and matters devoid of life (n. 204).

The more simple anything simple is the more exempt from injury it is, because it is more perfect (n. 204).

Without such pre-eminent perfection in things simple, neither man nor any kind of animal could have come into existence from seed and could afterwards continue to exist; nor could the seeds of trees and shrubs vegetate and bear fruit (n. 204).

Sirens.—Their fantastic beauty (n. 424).

Skin.—The skin by which man is enveloped is the subject of touch (n. 41).

The substance and form of the skin cause it to feel whatever is applied to it (n. 41).

Sleep.—In sleep the lapse of time is not noticed (n. 74).

What becomes of conatus and forces in man during sleep (n. 219).

Sloane, Sir Hans (n. 344).

Small.—There is nothing so small that has not in it degrees of both kinds (n. 223).

Smell.—The sense of smell is in the nostrils, and is an affecting of the nostrils by odoriferous particles touching them (n. 41).

The smell is not a something volatile flowing from its organ, but is the organ considered in its substance and form; and when the organ is affected sensation is produced (n. 41).

The sense of smell communicates immediately through fibres with the brains, and derives therefrom its sensitive and active life (n. 365).

To smell is predicated of perception (n. 363). (*See Sense.*)

Societies.—In heaven, societies are divided according to all the differences of heavenly love (n. 141).

Angelic societies are countless and in the same order as the glands of the brain (n. 366).

Soul.—The soul in its very *esse* is love and wisdom in man from the Lord (n. 395, 398).

There can be no soul apart from its body, nor body apart from its soul (n. 14).

Every man's soul is in a spiritual body after it has cast off the material coverings which it carried about in the world (n. 14).

Fruitless researches of the learned into the operations of the soul in the body (n. 394).

How the soul acts upon the body and effects all its operations (n. 398–431).

Soul of beasts (n. 346).

"Soul," in the Word, signifies the understanding, also the wisdom of the understanding (n. 383).

Sound.—Sound which is articulated into words all comes forth from the lungs through the trachea and epiglottis (n. 382).

The angels recognize a man's love from his tone in speaking, his wisdom from articulation, and his knowledge from the meaning of the words (n. 280).

Beasts utter sounds in accordance with the knowledge pertaining to their love (n. 235).

South.—In the Word, "south" signifies wisdom in light (n. 121).

In the spiritual world those in a higher degree of wisdom dwell in the south (n. 121).

Space.—Space is a property of nature (n. 69, 70).

Space is in each and all things in the world as seen by the eye (n. 7).

In the spiritual world there appear to be spaces, yet they are only appearances (n. 7). Spaces there are not constant as in the natural world, but are subject to change according to states of life (n. 70).

States of love correspond to space (n. 70).

Space is in natural, but not in spiritual ideas (n. 7, 111).

To think according to space concerning God is to think concerning the expanse of nature (n. 9).

The Lord cannot advance through spaces, but is present with each one according to reception (n. 111).

(See *Time*.)

Speaking.—Speaking by degrees is abstract (n. 196).

Speech.—(See *Language*.)

Sphere.—Encompassing sphere (n. 291).

Every one in the spiritual world is encompassed by a sphere consisting of substances set free and separated from his body (n. 292).

A sphere flows forth from all things that appear in that world (n. 293).

The sphere of affections and of thoughts therefrom, which encompasses each angel, manifests his presence to others far and near (n. 291).

Spiders.—Their origin (n. 339).

Spiral.—The contraction of the spiritual degree is like the turning back of a spiral in the opposite direction (n. 254, 263).

Spirit.—Man in the world of spirits is called an angelic spirit if he is preparing for heaven, an infernal spirit if he is preparing for hell (n. 140).

In the Word, "spirit" signifies the understanding and the wisdom of the understanding (n. 383).

Corporeal spirits (n. 424).

Animal spirit, what it is (n. 423).

The Holy Spirit is the Truth itself which proceeds from the Lord (n. 149).

The Holy Spirit is the Lord, and not a God who is a person by Himself (n. 359).

In the Word, the "Holy Spirit" and "Spirit of God" signify Divine Wisdom, and therefore Divine Truth which is the light of men (n. 383, 149).

Spiritual.—The heat and light which proceed from the Lord as a sun are especially called the spiritual (n. 100).

The spiritual flows down from its sun, even to the outmosts of nature, through three degrees (n. 345).

The lowest spiritual or spiritual-natural can be separated from its higher parts (n. 345).

Evil uses are effected on the earth by the lowest spiritual separated from what is above it (n. 345).

The spiritual impels nature to act, as what is living impels what is dead (n. 340). It produces the forms of vegetables and animals, filling them with matters from the earth, that they may become fixed and enduring (n. 340).

The spiritual furnishes the soul, and the material the body (n. 343).

What the spiritual and what the natural man is (n. 251).

Things spiritual are substances, and not abstract; they are not possible outside of subjects which are substances, but are states of subjects, that is, substances (n. 209).

Spiritual Fire.—That fire-like spiritual [substance] which appears before the angels as a sun, is the first proceeding from the Lord's Love and Wisdom (n. 97).

Spleen.—From sensation alone man knows nothing of the spleen (n. 22).

Spring.—In the Word, "spring" signifies the first state of the church (n. 73).

There is a perpetual spring in all the angelic heavens (n. 105).

Spring-time corresponds to a state of peace (n. 105).

State.—State is predicated of love, of life, of wisdom, of affections, of joys therefrom, and in general, of good and truth (n. 7).

In angelic ideas of thought, instead of space and time there are states of life; instead of spaces, such things as have reference to states of love.

and instead of times, such things as have reference to states of wisdom (n. 70).

Living and dead states (n. 161).

Stalks.—Stalks, in the forms of the vegetable kingdom, are their outmosts. Clothed with layers of bark they represent the globe clothed with earths (n. 314).

Sternum.—Its relation to the lungs (n. 408).

Stomach.—From sensation alone man knows nothing of the innumerable things which compose his stomach (n. 22).

In what way the stomach is connected with the lungs (n. 408).

Stones.—Their composition (n. 190, 192, 207).

There are in them degrees of both kinds (n. 225).

They are inferiorly more perfect according to discrete degrees (n. 201).

A wave of effluvia is constantly flowing forth from stones (n. 293).

Striated Corpora.—(See n. 366.)

Structure.—Structure of the lungs (n. 405, 412, 417).

Subject.—A subject has substantial existence (n. 373).

Men are subjects which can be recipients of the Divine Love and Wisdom as of themselves (n. 170).

That which men think of outside of a subject as something hovering or floating is only an appearance of the state of the subject in itself (n. 40–42).

Subsistence.—The subsistence of the universe and of all things belonging to it is from the spiritual sun. Subsistence is perpetual existence (n. 152, 153).

Substance.—The substance that is substance in itself is the sole substance (n. 197, 300).

Substance in itself is the Divine Love (n. 44–46).

All things have been created out of a substance which is substance in itself (n. 283).

Spiritual substances become substances at rest, and in the natural world fixed substances called matters (n. 302).

Substances of which the earths consist (n. 305, 306, 310).

Spiritual and natural substances of which the natural mind consists (n. 257, 388).

Organic substances which are the receptacles and abodes of the thoughts and affections in the brains (n. 191, 192, 197).

Substance is not possible apart from form (n. 209, 229).

Substance and form (n. 41).

Substantiated.—Substantiated or composite things do not arise out of a substance so simple that it is not a form from lesser forms (n. 229).

Suffocation. } —State of the heart and lungs during suffocation and in swoons
Swooning. } (n. 407).

Summer.—In the Word, “summer” signifies a state of fulness of the church (n. 73).

sun.—There are two suns through which all things have been created by the Lord, the sun of the spiritual world and the sun of the natural world (n. 153).

The spiritual sun is not the Lord Himself, but is the Divine Love and Wisdom proceeding from Him (n. 86, 93, 97, 290, 291, 151–156).

The sun of the natural world is pure fire from which everything of life has been withdrawn; but the sun of the spiritual world is fire in which there is Divine life (n. 89, 157).

The spiritual sun is the one only substance from which all things are (n. 300). It appears in heaven at a middle altitude (n. 103–107).

In the Word, the “sun” signifies the Lord as to Divine Love and Divine Wisdom together (n. 98).

(See CONTENTS, Part II.)

Swammerdam.—(See n. 351.)

Swedenborg.—The sight of his spirit was opened, that he might see the things which are in the spiritual world, and afterwards describe that world (n. 85, 355).

He saw the Lord as a sun (n. 131).

An entire society of heaven appeared to him as one angel-man (n. 79).

He was raised up into heaven to the angels, and was then in the spirit outside the body (n. 391, 394).

Swine.—Their origin (n. 339).

Systole.—The motions of the heart, systolic and diastolic, change and vary according to the affections of each man's love (n. 378).

Taste.—Taste is an affecting of the substance and form of the tongue; the tongue is the subject (n. 41).

Taste is not a something volatile flowing from its organ, but is the organ itself considered in its substance and form, and when the organ is affected sensation is produced (n. 41).

The sense of taste communicates immediately by fibres with the brains, and derives therefrom its sensitive and active life (n. 365). (*See Sense*.)

Tasting is predicated of perception (n. 363).

Tendons.—Their origin (n. 304).

Think.—To think from causes and ends is a mark of higher wisdom, but to think of these is a mark of lower wisdom. To think from ends is of wisdom; to think from causes is of intelligence; and to think from effects is of knowledge (n. 202).

Thinking sensually and materially, is thinking in nature from nature, and not above nature (n. 351).

Thorax.—(*See* n. 403.)

Thought.—Thought is not possible except by means of an atmosphere purer than air (n. 176).

Thought is nothing but internal sight (n. 404).

It pertains to wisdom and the understanding (n. 363).

Inmost thought, which is the perception of ends, is the first effect of life (n. 2)

All thoughts with man arise from Divine Wisdom (n. 33).

Affections and thoughts are substances and forms, and not entities abstracted from a real and actual substance and form (n. 42, 316).

Spiritual thought has nothing in common with natural thought (n. 163).

Thought from the eye closes the understanding, but thought from the understanding opens the eye (n. 46).

The affection which is of love produces thought, and thought produces respiration (n. 412).

Thought flows into the lungs, and through the lungs into speech (n. 391).

Thought corresponds to the respiration of the lungs (n. 383).

(*See Affection*.)

Tigers.—Their origin (n. 339).

Time.—Time is proper to nature (n. 69, 73, 161).

Measures of time (n. 73).

In the spiritual world the progressions of life appear to be in time; but since state there determines time, time is only an appearance (n. 73).

Time there is nothing but quality of state. Times in the spiritual world are not constant as in the natural world, but are subject to change according to the states of life (n. 70).

Times there have relation to states of wisdom (n. 70).

It makes one with thought from affection (n. 74).

(*See Space*.)

Tongue.—The appearance is that the tongue tastes, but the understanding tastes by virtue of its perception (n. 363).

From sensation alone man knows nothing of the innumerable things in his tongue (n. 22).

It is interiorly more perfect according to discrete degrees (n. 201).

Touch.—The sense of touch is not in the things which are applied, but in the sub-

stance and form of the skin which are the subject; the sense itself is nothing but an affecting of the subject by the things applied (n. 41).

The sense of touch communicates immediately through fibres with the brains, and derives therefrom its sensitive and active life (n. 365).

Touching with the hand signifies communicating (n. 220). (*See Sense.*)

Transaea.—(*See* n. 382, 408.)

Transmission.—Transmission of the love of evil from parents to their offspring (n. 269).

Transparent.—The forms receptive of heat and light in man are transparent from birth, like crystal glass (n. 245, 255); they transmit spiritual light as crystal glass transmits natural light (n. 245).

Trees and Shrubs.—How they are produced (n. 346).

There are in them degrees of both kinds (n. 225).

A wave of effluvia is constantly flowing forth out of them (n. 293).

Trine.—In every thing of which anything can be predicated there is the trine which is called end, cause, and effect (n. 209, 154, 167-172, 296-301).

Trinity.—The trinity in the Lord is called Father, Son, and Holy Spirit; the Divine from which [Creative Divine] is called the Father; the Human Divine the Son; and the Proceeding Divine, the Holy Spirit (n. 146).

Truth.—Everything that proceeds from wisdom is called truth (n. 31).

Truth is nothing else than a form of affection, that is, of love (n. 411).

Truth is of the understanding (n. 406, 410).

All truths are of spiritual light (n. 253).

Truths.—Apparent truths are appearances according to which every one may think and speak; but when they are accepted as real truths, then apparent truths become falsities and fallacies (n. 108).

Turn.—Angels turn their faces constantly to the Lord (n. 129-134); all their interiors both of mind and body are turned to the Lord as a sun (n. 135-139).

Every spirit, whatever his quality, turns to his ruling love (n. 140-145).

Tyre.—"Tyre," in the Word, signifies the church as to knowledges of good and truth (n. 325).

Understanding.—The understanding is the receptacle of wisdom (n. 360); of intelligence (n. 430). It has an organic form, or a form organized out of the purest substances (n. 373). It is the light by which the love sees (n. 406, 96). It can be in spiritual light even where the will is not in spiritual heat. It does not lead the will, but simply teaches and shows the way (n. 244). It does not conjoin itself to the will, but the will conjoins itself to the understanding (n. 410). It corresponds to the lungs (n. 382-384). (*See Will and Thought.*)

Union.—Union of love with wisdom, and of wisdom with love (n. 35-37).

Of spiritual heat with spiritual light, and conversely (n. 99).

Reciprocal union causes oneness (n. 35).

Uniting.—Uniting of two into one, whence it is (n. 15).

Universal.—The universal of all things is Love and Wisdom (n. 28).

Universe.—The universe in general is divided into two worlds, the spiritual and the natural (n. 163).

The universe regarded as to uses is an image of God (n. 64, 169).

All things in the universe are recipients of the Divine Love and the Divine Wisdom of God-Man (n. 55).

There is a correspondence of each and every thing which has existence in the universe with each and every thing of man (n. 52).

(*See CONTENTS, Part IV.*)

Ureters.—Why they are in pairs (n. 384).

Uses.—Those things are called uses which from the Lord are by creation in order (n. 298, 307, 316, 335, 336).

All uses, as ends of creation, are in forms (n. 307).

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THE NATURE OF
THE INTERCOURSE
BETWEEN
THE SOUL AND THE BODY.

THE NATURE

OF THE

Intercourse between the Soul and the Body

*WHICH IS SUPPOSED TO BE EFFECTED EITHER BY PHYSICAL INFLUX, OR BY
SPIRITUAL INFLUX, OR BY PRE-ESTABLISHED HARMONY*

FROM THE LATIN OF

EMANUEL SWEDENBORG

Servant of the Lord Jesus Christ

Being a translation of his work entitled "DE COMMERCIO ANIMÆ ET CORPUS, quod creditur fieri
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THE NATURE OF

THE INTERCOURSE

BETWEEN

THE SOUL AND THE BODY.

1. **THERE** are three opinions and tenets, or three hypotheses, respecting the intercourse between the soul and the body, or respecting the manner in which the one operates on the other, and in which they both operate in union; the first is called **Physical Influx**, the second **Spiritual Influx**, and the third **Pre-established Harmony**. The **FIRST** hypothesis, which is that of **PHYSICAL INFLUX**, draws its origin from the appearances of the senses, and the fallacies which spring from that source. For it appears as if the objects of sight, which affect the eyes, flowed into the thought, and produced it; in like manner speech, which affects the ears, appears to flow into the mind, and produce ideas there; and the case appears to be similar with respect to the smell, taste and touch. The organs of these senses first receive, by contact, impressions from surrounding objects; and the mind appears to think, and also to will, according to the affections of those organs; observing which, the ancient philosophers and schoolmen concluded there to be an influx from the organs of sense into the soul, and hence adopted the hypothesis of **Physical or Natural Influx**. The **SECOND** hypothesis, which is that of **SPIRITUAL INFLUX**, called by some **Occasional Influx**, draws its origin from order and its laws. For the soul is a spiritual substance, and is consequently purer, prior, and interior; but the body is material, and is consequently grosser, posterior, and exterior; and it is according to order for what is purer to flow into what is grosser, what is prior into what is posterior, and what is interior into what is exterior; thus what is spiritual into what is material; and not the contrary; consequently, it is according to order for the mind, as the seat of thought, to flow into the sight according to the state induced on the eyes by the objects before them,—which state, also, that mind disposes at its pleasure; and likewise for the mind as the seat of perception to flow into the hearing,

according to the state induced on the ears by speech. The **THIRD** hypothesis, which is that of **PRE-ESTABLISHED HARMONY**, originates from appearances and fallacies to which the rational faculty is subject. For in the operation itself, the mind acts together and simultaneously with the body ; but, nevertheless, every operation is first successive and afterwards simultaneous. Now successive operation is influx, and simultaneous operation is harmony ; which occur when the mind thinks and afterwards speaks, or when it wills and afterwards acts. It is therefore a fallacy of the rational faculty to establish that which is simultaneous and exclude that which is successive. No fourth opinion respecting the intercourse between the soul and the body can be framed ; for either the soul must operate on the body, or the body on the soul, or both continually together.

2. Since the hypothesis of spiritual influx draws its origin, as just observed, from order and its laws, this opinion has been acknowledged and received by the wise in the learned world in preference to the other two ; for every thing which draws its origin from order, is truth, and truth manifests itself by virtue of its inherent light, even in that shade which obscures the rational perception while the truth only exists in the form of an hypothesis. There are three things which involve this hypothesis in shade, viz., ignorance respecting what the soul is, ignorance respecting what anything spiritual is, and ignorance respecting the nature of influx : wherefore these three things must first be unfolded before the rational faculty can see the truth itself. For truth, while it only exists in the form of an hypothesis, is not truth itself, but a conjecture respecting it ; it is like a picture seen at night on a wall by the light of the stars, to which the mind assigns a different form according to its fancy ; whereas its proper form is seen when the sun illuminates it in the morning, and not only discovers and renders visible its general figure, but also its particular parts : just so, out of the shade in which the truth appears while this opinion exists in the form of an hypothesis, arises the open truth, when it is known what and of what nature that which is spiritual is respectively to that which is natural ; what and of what nature the human soul is ; and what is the nature of the influx that flows into the soul, and by the soul into the perceptive and thinking mind, and from this into the body. But these subjects can be explained by no man, unless he have received from the Lord the privilege of being in society with angels in the spiritual world and with men in the natural world at the same time ; and since this privilege has been bestowed on me, I have been enabled to describe what and of what nature they are. This I have done in the work on **CONJUGIAL LOVE**, in the **Memorable Relation** respecting the nature of what is **SPIRITUAL**, n. 326—329 ; in that respecting the **HUMAN SOUL**, n. 315 ; in

that respecting INFLUX, n. 380; and more fully in that at n. 415—422.* Who does not know, or may not know, that the good of love and the truth of faith flow from God into man, and that they flow into his soul, and are felt in his mind; and that they flow again, from his thought into his speech, and from his will into his actions? That spiritual influx, and its origin and derivation, are from thence, shall be manifested in the following order. I. *That there are two worlds, a spiritual world, which is inhabited by spirits and angels, and a natural world, which is inhabited by men.* II. *That the spiritual world first existed and continually subsists from its own sun; and that the natural world first existed and continually subsists from its own sun.* III. *That the sun of the spiritual world is pure love from Jehovah God, who is in the midst of it.* IV. *That from that sun proceed heat and light; and that the heat proceeding from it is in its essence love, and the light thence is in its essence wisdom.* V. *That both that heat and that light flow into man, the heat into his will, where it produces the good of love; and the light into his understanding, where it produces the truth of wisdom.* VI. *That those two elements, viz., heat and light, or love and wisdom, flow conjointly from God into the soul of man, and by this into his mind, its affections and thoughts, and from these into the senses, speech and actions of the body.* VII. *That the sun of the natural world is pure fire; and that the world of nature first existed and continually subsists by this sun.* VIII. *That therefore every thing which proceeds from this sun, regarded in itself, is dead.* IX. *That that which is spiritual, clothes itself with that which is natural, as man clothes himself with a garment.* X. *That spiritual things thus clothed in man enable him to live as a rational and moral man, thus as a spiritually natural man.* XI. *That the reception of that influx is according to the state of love and wisdom with man.* XII. *That the understanding in man is capable of being elevated into the light, that is, into the wisdom, in which are the angels of heaven, according to the improvement of his rational faculty; and that his will is capable of being elevated, in like manner, into heat, that is, into love, according to the deeds of his life; but that the love of the will is not elevated, except so far as man wills and does those things which the wisdom of the understanding teaches.* XIII. *That beasts are constituted quite otherwise.* XIV. *That there are three degrees in the spiritual world, and three degrees in the natural world, according to which all influx takes place.* XV. *That ends are in the first degree, causes in the second, and effects in the third.* XVI. *That hence may appear what is the nature of spiritual*

* Those who may not possess the work on CONJUGIAL LOVE, will find the same articles in the TRUE CHRISTIAN RELIGION, n. 280; n. 697; n. 35; n. 77, and n. 12

influx from its origin to its effects. Each of these propositions shall now be briefly illustrated.

I. *That there are two worlds, a spiritual world inhabited by spirits and angels, and a natural world inhabited by men.*

3. That there is a spiritual world inhabited by spirits and angels, distinct from the natural world inhabited by men, is a fact which, because no angel has descended and declared it, and no man has ascended and seen it, has been hitherto unknown, even in the Christian world; lest, therefore, from ignorance of the existence of such a world, and the doubts respecting the reality of heaven and hell which result from such ignorance, men should be infatuated to such a degree as to become naturalists and atheists, it has pleased the Lord to open my spiritual sight, and, as to my spirit, to elevate me into heaven, and to let me down into hell, and to exhibit to my view the nature of both. It has thus been made evident to me that there are two worlds completely distinct from each other; one, all the objects of which are spiritual, whence it is called the spiritual world; and another, all the objects of which are natural, whence it is called the natural world; as also, that spirits and angels live in their own world, and men in theirs; and further, that every man passes by death from his world into the other, in which he lives to eternity. It is necessary, in order that the nature of influx, which is the subject of this little work, may be unfolded from its first origin, that some information respecting both these worlds should be first premised; for the spiritual world flows into the natural world, and actuates it in all its parts; it not only operates upon men, but on beasts too; and also constitutes the vegetative principle in trees and herbs.

II. *That the spiritual world first existed and continually subsists from its own sun; and that the natural world first existed and continually subsists from its own sun.*

4. There is one sun of the spiritual world, and another sun of the natural world, because those worlds are completely distinct from each other; and every world must derive its origin from a sun; for a world of which all the objects are spiritual, cannot originate from a sun, all the products of which are natural; for then there must be a physical influx, which, nevertheless, is contrary to order. That the world first existed from the sun, and not the sun from the world, is manifest by an effect from the former cause still observable; viz., that the world, in the whole and in every part, still subsists by the sun; and subsistence demonstrates existence; wherefore, it is

a common remark, that subsistence is perpetual existence; whence it is evident, that take away the sun, and its world would fall into a chaos, and this chaos into nothing. That, in the spiritual world, there is a sun different from that in the natural world, I am able to testify, for I have seen it; in appearance, it is a globe of fire, like our sun, is of much the same magnitude, and at the same distance from the angels as our sun is from men; but it does not rise or set, but stands immovable in a middle altitude between the zenith and the horizon; whence the angels enjoy perpetual light and perpetual spring. The man who reasons upon the subject without knowing any thing respecting the sun of the spiritual world, may easily fall into insane notions when he endeavors to form an idea of the creation of the universe; thus when he deeply considers it, he concludes that its origin must be from nature; and as the origin of nature is the sun, he conceives that the universe proceeded from the sun as its creator. Moreover, no one can form a right conception of spiritual influx, unless he knows the origin of it; for all influx proceeds from a sun, spiritual influx from its sun, and natural influx from its sun; thus the internal sight of man, which is that of his mind, receives influx from the spiritual sun, but his external sight, which is that of his body, receives influx from the natural sun; but, in operation, both act in conjunction, just as the soul acts in conjunction with the body. Hence it is evident into what blindness, darkness, and fatuity they may fall, who have no knowledge of the spiritual world and its sun; they may fall into *blindness*, because the mind which judges by the sight of the eye alone, becomes in its reasonings like a bat, which flies by night with a wandering course, and is attracted by a mere linen cloth that may any where be hanging up; they may fall into *darkness*, because the sight of the mind, when the sight of the eye flows into it from without, is deprived of all spiritual light, and becomes like the sight of an owl; and they may fall into *fatuity*, because the man still continues to think, but he thinks from natural things concerning spiritual things, and not contrariwise; thus he thinks like a madman, a fool, and an idiot.

III. *That the sun of the spiritual world is pure love, from Jehovah God, who is in the midst of it.*

5. Spiritual things cannot proceed from any other source than from love, nor love from any other source than Jehovah God, who is Love itself: hence the sun of the spiritual world, from which, as their fountain, all spiritual things issue, is pure love proceeding from Jehovah God, who is in the midst of it. That sun is not itself God, but it is an emanation from God, being the proximate sphere diffused around him and proceeding from him. By

means of this sun, the universe was created by Jehovah God by the universe, we mean, the whole expanse of worlds, which are as many as the stars in the expanse of our heaven). Creation was effected by means of that sun, which is pure love, thus by Jehovah God, because love is the very *esse* of life, and wisdom is the *existere* of life thence derived, and all things were created from love by wisdom; this is meant by these words in John: "The Word was with God, and God was the Word; all things were made by him, and without him nothing was made which was made; and the world was made by him" i. 3, 10: the Word here is the Divine Truth, thus likewise the Divine Wisdom; wherefore, also, the Word is called, ver. 9, the light which illuminates every man: in like manner the Divine Wisdom illuminates by means of the Divine Truth. They who deduce the origin of worlds from any other source than the Divine Love operating by the Divine Wisdom, fall into hallucinations like those of persons disordered in the brain, who see spectres as men, phantoms as luminous objects, and imaginary entities as real figures: for the created universe is a coherent work, originating from love operating by wisdom; as you will see, if you are able to examine the chain of things in their order, from those which are first to those which are last. As God is one, so also the spiritual sun is one; for the extension of space is not predicable of spiritual things, which are the derivations of that sun; and essence and existence that are independent of space are present everywhere in space without space: thus the Divine Love is present from the beginning of the universe to all its boundaries. That the Divine fills all things, and by such impletion preserves them in the state in which they were created, is a truth of which the rational faculty has a distant apprehension; which becomes a nearer one, in proportion as the mind has a knowledge of the nature of love, as it is in itself; of its conjunction with wisdom for the perception of ends; of its influx into wisdom for the exhibition of causes; and of its operation by means of wisdom for the production of effects.

IV. *That from that sun proceed heat and light; and that the heat proceeding from it in its essence is love, and the light thence in its essence is wisdom.*

6. It is known that in the Word, and thence in the common language of preachers, fire is mentioned to express Divine Love; thus it is usual to pray, that heavenly fire may fill the heart and kindle holy desires to worship God: the reason of which is, because fire corresponds to love, and thence signifies it. Hence it is that Jehovah God was seen by Moses, as a fire, in a bush; as also by the children of Israel at Mount Sinai; and that fire was

commanded to be perpetually kept upon the altar, and the lights of the candlestick in the tabernacle to be lighted every evening: these commands were given because fire signifies love. That such fire has heat proceeding from it, appears manifestly from the effects of love: thus, a man is set on fire, grows warm, and becomes inflamed, as his love is exalted into zeal, or into red-hot anger. The heat of the blood, or the vital heat of men and of animals in general, proceeds solely from love, which constitutes their life. Neither is infernal fire any thing else than love opposite to heavenly love. This then is the reason that the Divine Love appears to the angels as the sun in their world, with the aspect of a globe of fire, like our sun, as was said above; and that the angels enjoy heat according to their reception of love from Jehovah God by means of that sun. It follows from hence, that the light there is in its essence wisdom; for love and wisdom, like *esse* and *existere*, are incapable of being divided, since love exists by means of wisdom and according to it. This resembles a familiar phenomenon in our world: at the time of spring, heat unites itself with light, and causes the vegetable creation to bud, and at length to bear fruit. Moreover, every one knows experimentally, that spiritual heat is love and spiritual light is wisdom; for a man grows warm in proportion as he feels love, and has a perception of light in his understanding in proportion as he attains wisdom. I have often seen that spiritual light, which immensely exceeds natural light in clearness and in splendor, for it is as clearness and splendor themselves in their very essence; it appears like resplendent and dazzling snow, such as the garments of the Lord appeared when he was transfigured, Mark ix. 3; Luke ix. 28. As light is wisdom, therefore the Lord calls himself the Light which illuminates every man, John i. 9; and says in other places, that he is the Light, John iii. 19; viii. 12; xii. 35, 36, 47, that is, that he is Divine Truth itself, which is the Word, thus Wisdom itself. It is commonly imagined that natural light, which is the same as the light of reason, proceeds from the light of our world: but it proceeds from the light of the spiritual world; for the sight of the mind flows into the sight of the eye, thus also the light of the spiritual world into the light of the natural world, but not contrariwise: if the contrary took place, there would be physical influx and not spiritual influx.

V. That both that heat and that light flow into man, the heat into his will, where it produces the good of love, and the light into his understanding, where it produces the truth of wisdom.

7. It is known that all things universally have relation to good and truth, and that there is not a single object in exist-

ence which has not something relative to those two principles. On this account, there are in man two receptacles of life, one, which is the receptacle of good, called the will, and another, which is the receptacle of truth, called the understanding; and as good belongs to love, and truth to wisdom, the will is the receptacle of love, and the understanding is the receptacle of wisdom. That good belongs to love, is evident from this consideration; that what a man loves, this he wills, and when he brings it into act he calls it good; and that truth belongs to wisdom appears hence, that all wisdom is composed of truths; even the good which a wise man thinks, is truth, which becomes good when he wills it and does it. He who does not rightly distinguish between these two receptacles of life, which are the will and the understanding, and does not form to himself a clear notion respecting them, will in vain endeavor to comprehend the nature of spiritual influx: for there is influx into the will, and there is influx into the understanding; there is an influx of the good of love into the will of man, and there is an influx of the truth of wisdom into his understanding; each proceeding from Jehovah God immediately, by the sun in the midst of which he is, and mediately, by the angelic heaven. These two receptacles, the will and the understanding, are as distinct as heat and light are; for the will receives the heat of heaven, which in its essence is love, and the understanding receives the light of heaven, which in its essence is wisdom; as was said above. There is an influx from the human mind into the speech, and there is an influx into the actions; the influx into the speech takes place from the will by the understanding, and the influx into the actions takes place from the understanding by the will. They who are only acquainted with the influx into the understanding, and not at the same time with that into the will, are like persons having but one eye, who only see the objects on one side of them, and not those on the other; and they are like persons who are maimed, who do their work awkwardly with one hand only; and they are like persons that are lame, who walk by hopping on one foot, with the assistance of a crutch. From these few observations it is plain, that spiritual heat flows into the will of man, and produces the good of love, and that spiritual light flows into his understanding, and produces the truth of wisdom.

VI. *That those two elements, viz. heat and light, or love and wisdom, flow conjointly from God into the soul of man, and by this into the mind, its affections and thoughts, and from these into the senses, speech, and actions of the body.*

8. The spiritual influx hitherto treated of by men of learning, is, the influx from the soul into the body; but they have

not noticed the prior influx into the soul, and by that into the body. It nevertheless is well known, that all the good of love, and all the truth of faith, flow from God into man, and that no portion of them is from man himself; and whatever flows from God flows proximately into his soul, and by the soul into the rational mind, and by this into the organs which constitute the body. Any person, then, who investigates the nature of spiritual influx without taking this into the account, is like one who stops up the stream of a fountain and still looks there for un-failing waters; or one who deduces the origin of a tree from the branch and not from the seed; or one who examines principiates* without attending to the first principle. For the soul is not life in itself, but is a recipient of life from God, who is life in itself; and all influx belongs to life, thus is from God. This is meant by this passage: "Jehovah God breathed into the nostrils of the man the breath of life [lives], and the man became a living soul," Gen. ii. 7: to breathe into the nostrils the breath of life [lives], signifies, to implant the perception of good and truth. The Lord also says of himself, "As the Father hath life in himself, so hath he given to the Son to have life in himself," John v. 26; to have life in himself is to be God: and the life of the soul is life influent from God. Now forasmuch as all influx belongs to life, and life operates by means of its receptacles; and the inmost or first of the receptacles in man is his soul, therefore, in order that the nature of influx may be rightly apprehended, it is necessary to begin from God, and not from an intermediate station. Were we to begin from an intermediate station, our doctrine of influx would be like a chariot without wheels, or like a ship without sails. This being the case, therefore, in the preceding articles we have treated of the sun of the spiritual world, in the midst of which is Jehovah God, n. 5; and of the influx of love and wisdom, thus of life, n. 6, 7. The reason that life from God flows into man by the soul, and by this into the mind, that is, into the affections and thoughts of the mind, and from these into the senses, speech, and actions of the body, is, because these are the subjects of life in successive order. For the mind is subordinate to the soul, and the body is subordinate to the mind: and the mind has two lives, one belonging to the will and another to the understanding; the life of its will is the good of love, the derivations of which are called affections; and the life of its understanding is the truth of wisdom, the derivations of which are called thoughts: by means of these and the former, the mind lives: but the life of the body are the senses, speech, and actions: that these are derived from the soul by the mind, follows from the order in which they stand, and from which they manifest themselves to a wise man without scrutiny. The human soul, being a

* A logical term, denoting things derived from a first principle.

superior spiritual substance, receives influx immediately from God ; but the human mind, being an inferior spiritual substance, receives influx from God mediately by the spiritual world ; and the body, being composed of the substances of nature, which are called matter, receives influx from God mediately by the natural world. That the good of love and the truth of wisdom, flow from God into the soul of man conjointly, that is, united into one, but that they are divided by man in their progress, and are conjoined only with those who suffer themselves to be led by God, will be seen in the following articles.

VII. That the sun of the natural world is pure fire ; and that the world of nature first existed and continually subsists by means of this sun.

9. That nature and its world, by which we mean the atmospheres and the earths which are called planets, among which is the terraqueous globe on which we dwell, together with all the productions which annually adorn its surface, subsist solely from the sun, which constitutes their centre, and which, by the rays of its light, and the modifications of its heat, is everywhere present, every one knows for certain, from his own experience, from the testimony of the senses, and from the writings of those who have treated of such subjects : and as these things owe their perpetual subsistence to the sun, reason may with certainty conclude, that they owe their existence also to the same ; for perpetually to subsist is perpetually to exist as they first existed ; hence it follows, that the natural world was created by Jehovah God by means of this sun as a secondary cause. That there are spiritual existences and natural existences, which are entirely distinct from each other ; and that the origin and support of spiritual existences are derived from a sun which is pure love, in the midst of which is the Creator and Upholder of the universe, Jehovah God, has been demonstrated before ; but that the origin and support of natural existences are derived from a sun which is pure fire, and that the latter is derived from the former, and both from God, follows of itself, as what is posterior follows from what is prior, and what is prior from the First Cause of all. That the sun of nature and its worlds is pure fire all its effects demonstrate ; as the concentration of its rays into a focus by the art of optics, from which proceeds fire of a vehemently burning nature, and also flame ; the nature of its heat, which is similar to heat from elementary fire ; the graduation of that heat according to its angle of incidence, whence proceed the varieties of climate, and also the four seasons of the year ; beside other facts ; by which the rational faculty may be confirmed, even by the senses of it body, that the sun of the natural world is mere fire ; and also,

that it is fire in its utmost purity. They who know nothing concerning the origin of spiritual existences from their sun, but are only acquainted with the origin of natural existences from theirs, can scarcely avoid confounding spiritual and natural existences together, and concluding, through the fallacies of the senses, and those to which the rational faculty is subject, that spiritual existences are nothing but a pure kind of natural existences, and that, from the activity of the latter excited by heat and light, arise wisdom and love. These persons, since they see nothing else with their eyes, and smell nothing else with their nostrils, and breathe nothing else in their breast, than nature, ascribe to it all the rational powers also; and thus they imbibe naturalism as a sponge sucks up water. Such persons may be compared to coachmen, who yoke the horses behind the carriage, and not before it. The case is otherwise with those who distinguish between spiritual and natural existences, and deduce the latter from the former; these, also, perceive that there is an influx of the soul into the body, thus that it is spiritual, and that natural things, which are those of the body, serve the soul for vehicles and mediums, by which to produce its effects in the natural world. He who concludes otherwise may be compared to a crab, which assists its progress in walking with its tail, and draws its eyes backwards at every step; and his rational sight may be compared to the sight of the eyes of Argus in the back of his head, when those in his forehead were asleep. Such persons, also, believe themselves to be Arguses in reasoning; for they say, "Who does not see that the origin of the universe is from nature? and what then is God but the inmost extension of nature?" and the like irrational observations; of which they boast more than wise men do of their rational sentiments.

VIII. *That, therefore, every thing which proceeds from this sun, regarded in itself, is dead.*

10. Who does not see from the rational faculty belonging to his understanding, if this be a little elevated above the sensual faculties of the body, that love, regarded in itself, is alive, and that the appearance of fire which it assumes is its life, and, on the contrary, that elementary fire, regarded in itself, is respectively dead—consequently, that the sun of the spiritual world, being pure love, is alive, and that the sun of the natural world, being pure fire, is dead? and that the case is the same with all the products which emanate and exist from them? There are two things which produce all the effects in the universe, LIFE and NATURE; and they produce them according to order, when life, from within, actuates nature; the case is otherwise, when nature, from without, draws

life to act; which takes place with those who place nature, which in itself is dead, above and within life, and thence wholly devote themselves to the pleasures of the senses, and the concupiscences of the flesh, esteeming the spiritual concerns belonging to the soul, and the truly rational objects belonging to the mind, as nothing. Such persons, on account of this inversion, are they who are called THE DEAD; such are all atheistic naturalists in the world, and all satans in hell. They are also called the dead in the Word; as in David: "They joined themselves to Baal-peor, and ate the sacrifices of *the dead*," Ps. cvi. 28. "The enemy hath persecuted my soul, he hath made me to sit in darkness, as those who have been long *dead*," Ps. cxliii. 3. "To hear the groaning of the bound, and to open to those that are appointed to *death*," Ps. cii. 20: and in the Revelation: "I know thy works, that thou hast a name, that thou livest, and art *dead*; be watchful, and strengthen the things which remain that are ready to *die*," iii. 1, 2. They are called the dead, because spiritual death is damnation, and damnation is the lot of those who believe life to be from nature, and thus believe the light of nature to be the light of life, and thereby bury, suffocate, and extinguish every idea of God, of heaven, and of eternal life. In consequence of so doing, such persons are like owls, which see light in darkness, and darkness in light: that is, they see false sentiments as true and evils as good: and as the delights of evil are the delights of their hearts, they are not unlike those birds and beasts which devour dead bodies as choice delicacies, and scent the stench arising from graves as balsamic odors. Such persons can see no influx but such as is physical or natural; if, notwithstanding, they affirm influx to be spiritual, they do not possess any idea of it, but merely repeat the words of their preceptor.

IX. *That what is spiritual clothes itself with what is natural, as a man clothes himself with a garment.*

11. It is well known that both an active and a passive force are necessary to every operation, and that nothing can be produced by an active force alone, and nothing from a passive alone. The case is similar with what is spiritual and what is natural; what is spiritual, as a living force, being active, and what is natural, as a dead force, being passive. Hence it follows that whatever existed in this solar world at its first creation, and whatever comes into existence from moment to moment since, exists from what is spiritual by what is natural: and this is true, not only in regard to the subjects of the animal kingdom, but also to those of the vegetable kingdom. Another fact is also known similar to the former, viz. that both

a principal and an instrumental cause are necessary to every production, and that these two causes, when anything is being produced, appear as one, though they are distinctly two; wherefore it is one of the canons of wisdom, that the cause principal and the cause instrumental make together one cause. So also do what is spiritual and what is natural. The reason that, in producing effects, these two forces and causes appear as one, is, because what is spiritual is within what is natural, as the fibre is within the muscle, and as the blood is within the arteries; or as the thought is inwardly in the speech, and the affection in the tones of the voice, causing themselves to be apprehended by these natural instruments. From these considerations, though, as yet, as through a glass darkly, it appears, that what is spiritual clothes itself with what is natural, as a man clothes himself with a garment. The organical body with which the soul clothes itself, is here compared to a garment, because a garment invests the body; and the soul also puts off the body, and casts it off as an old coat, when it emigrates by death from the natural into its own spiritual world: for the body grows old like a garment, but not the soul, because this is a spiritual substance, which has nothing in common with the changes of nature, which advance from a commencement to an end, and are periodically terminated. They who do not consider the body as the vesture or covering of the soul, and as being in itself dead, and only adapted to receive living forces flowing into it through the soul from God, cannot avoid concluding from fallacies, that the soul lives by itself, and the body by itself, and that there is, between their respective lives, a PRE-ESTABLISHED HARMONY; and likewise, that the life of the soul flows into the life of the body, or the life of the body into the life of the soul, indifferently, whence they conceive INFLUX to be both SPIRITUAL and NATURAL; when, nevertheless, it is a truth which is testified by every object in creation, that a posterior existence does not act from itself, but from the prior existence from which it proceeded; thus that neither does this act from itself, but from some existence still prior; and thus that nothing acts at all but by communication from the First Cause Itself, which does act of itself, and which is God. Besides there is but one only life, and this is not capable of being created, but is eminently capable of flowing into forms organically adapted to its reception: all the objects in the created universe, even to the most minute, are such forms. It is believed by many that the soul is itself a spark of life, and thus that man, since he lives from his soul, lives from his own life, thus of himself, consequently, not by an influx of life from God. But such persons cannot avoid twisting of fallacies a sort of Gordian knot in which they entangle all the judgments of their mind, till nothing but insanity, in re-

gard to spiritual things, is the result : or they construct a labyrinth, from which the mind can never, by any clue which reason supplies, retrace its way, and extricate itself : they also actually let themselves down into caverns under ground, where they dwell in eternal darkness. For from such a belief proceed innumerable fallacies, each of which is horrible ; as that God has transferred and transcribed himself into men, whence every man is a sort of deity that lives of himself ; and thus that he does good, and enjoys wisdom from himself ; likewise, that he possesses faith and charity in himself, and exercises them from himself, and not from God ; beside other monstrous sentiments, such as prevail with those in hell, who, when they were in the world, believed nature to live, or to produce life by its own activity : when these look towards heaven its light appears to them as mere darkness. I formerly heard a voice saying from heaven, that if a spark of life in man were his own, and not of God in him, there would be no heaven nor anything belonging to it ; whence also, there could be no church on earth, and, consequently, no life eternal. For further particulars relating to this subject, may be consulted the Memorable Relation in the work on CONJUGIAL LOVE, n. 132—136.*

X. That spiritual existences so clothed in man, are what enable him to live as a rational and moral man, thus a spiritually natural man.

12. From the principle established above, viz., that the soul clothes itself with a body as a man clothes himself with a garment, this follows as a conclusion : for the soul flows into the human mind, and by this into the body, and carries with it the life, which it continually receives from the Lord, and thus transfers it mediately into the body, where, owing to the closeness of its union, it makes the body appear to live ; whence, and from a thousand testimonies of experience, it is evident, that what is spiritual united to what is material, as a living force with a dead force, causes man to speak rationally and to act morally. It appears as if the tongue and lips spoke from a certain life in themselves, and as if the arms and hands acted in a like manner ; but it is the thought, which in itself is spiritual, which speaks, and the will, which likewise is spiritual, which acts, each by its own organs, which in themselves are material, being taken from the natural world. That this is the case, appears in the light of day, provided this consideration be attended to. Remove thought from speech, is not the tongue dumb in a moment ? so, remove will from action, and do not the hands in a moment become still ? Spiritual existences in

* Add in the TRUE CHRISTIAN RELIGION, n. 48

this state of union with natural, and the consequent appearance of life in material objects, may be compared to generous wine when absorbed by a clean sponge, to the saccharine juice in a grape, to the savory liquor in an apple, and to the aromatic odor in cinnamon; the fibres containing these things are portions of matter, which have neither taste nor smell of themselves, but derive them from the fluids in and between them; wherefore, if you squeeze out those juices, they become dead filaments; such are the organs proper to the body, if life be taken away. That man is a rational being by virtue of the union in him of spiritual existences with natural, is evident from the analytical nature of his thoughts; and that he is a moral being from the same cause, is evident from the propriety of his actions and the graces of his demeanor; these he possesses by virtue of his faculty of being able to receive influx from the Lord through the angelic heaven, which is the very abode of wisdom and love, thus of rationality and morality. Hence it may be perceived, that a spiritual and a natural constitution being united in man, is what enables him to live as a spiritually natural man. The reason that he lives in a similar and yet dissimilar manner after death, is, because his soul is then clothed with a substantial body, as in the world it was clothed with a material body. It is believed by many, that the perceptions and thoughts of the mind, being spiritual, flow in naked, and not by means of organized forms; but let them dream thus who have not seen the interiors of the head, where the perceptions and thoughts reside in their first principles, and who are ignorant that it contains the brains, interwoven and composed of the cineritious and medullary substances, together with glands, cavities, and septa, and with *meninges* and *matres* surrounding them all; and who, likewise, do not know that a man thinks and wills soundly or insantly according as all these organs are in a state of integrity or derangement, consequently, that he is rational and moral according to the organic structure of his mind. For the rational sight of man, which is the understanding without forms organized for the reception of spiritual light, would be an abstract nothing, just as his natural sight would be without the eyes; and so in regard to the other mental functions.

XI. *That the reception of that influx is according to the state of love and wisdom with man.*

13. That man is not life, but an organ recipient of life from God, and that love in union with wisdom is life; also, that God is Love itself and Wisdom itself, and thus Life itself, has been demonstrated above; hence it follows, that so far as a man loves wisdom, or so far as wisdom embosomed in love is

within him, so far he is an image of God, that is, a receptacle of life from God; and, on the contrary, that so far as he is possessed by opposite love and thence by insanity, so far he does not receive life from God, but from hell, which life is called death. Love and wisdom themselves are not life, but are the *esse* of life; but the delights of love and the amenities of wisdom, which are the affections of them, constitute life, for by these the *esse* of life comes into existence. The influx of life from God carries with it those delights and amenities, like the influx of light and heat at the time of spring into the human minds, and also into birds and beasts of every kind, yea, into vegetables, which then germinate and become prolific: for the delights of love and the amenities of wisdom expand men's minds and adapt them to the reception of the influx of life from God, as joy and gladness expand the face, and adapt it to the influx of the hilarities of the soul. The man who is affected with the love of wisdom, is like the garden in Eden, in which are two trees, the tree of life, and the tree of the knowledge of good and evil; the tree of life is the reception of love and wisdom from God, and the tree of the knowledge of good and evil is the reception of them from self: the man who eats of the latter tree is insane, but still believes himself to be wise like God; but the man who eats of the former tree is truly wise, and believes no one to be wise but God alone, and that man is wise so far as he believes this, and the more so as he feels that he wills it. But more on this subject may be seen in the Memorable Relation in the work on CONJUGIAL LOVE, n. 132—136.* I will here add an arcanum confirming these facts from heaven: All the angels of heaven turn the fore part of the head towards the Lord as a sun, and all the angels of hell turn the back of the head to Him, and the latter receive the influx into the affections of their will, which in themselves are concupiscences, and make the understanding favor them, but the former receive the influx into the affections of their understanding, and make the will favor them, whence these are in the enjoyment of wisdom, but the others are possessed by insanity. For the human understanding has its seat in the cerebrum, which is under the forehead, and the will in the cerebellum, which is in the back of the head. Who does not know that a man who is insane through cherishing false sentiments, favors the lusts of his own evil, and confirms them by reasons drawn from the understanding; whereas a wise man sees from truths the quality of the lusts of his own will, and restrains them? A wise man does this, because he turns his face to God, that is, he believes in God, and not in himself; but an insane man does the other, because he averts his face from God, that is, he

* OF TRUE CHRISTIAN RELIGION, n. 48.

believes 'n himself, and not in God. For a man to believe in himself, is to believe that he enjoys love and wisdom from himself, and not from God; and this is signified by eating of the tree of the knowledge of good and evil: but for a man to believe in God, is to believe that he enjoys love and wisdom from God, and not from himself; and this is signified by eating of the tree of life, Rev. ii. 7. From these considerations it may be perceived, but still only with a degree of clearness answering to the light of the moon by night, that the reception of the influx of life from God is according to the state of love and wisdom with man. This influx may further be illustrated by the influx of light and heat into vegetables, which blossom and bear fruit according to the structure of the fibres which form them, thus according to their reception of the light and heat; it may also be illustrated by the influx of the rays of light into precious stones, which modify them into colors according to the situation of the parts composing them, thus also according to their reception of the rays; and likewise by optical glasses and the drops of rain, which exhibit rainbows according to the incidence, the refraction, and thus the reception of the light. The case is similar with human minds in respect to spiritual light, which proceeds from the Lord as a sun, and perpetually flows in, but is variously received.

XII. That the understanding in man is capable of being elevated into the light, that is, into the wisdom, in which are the angels of heaven, according to the improvement of his rational faculty; and that his will is capable of being elevated, in like manner, into the heat of heaven, that is, into the love of heaven, according to the deeds of his life; but that the love of the will is not elevated, except so far as man wills and does those things which the wisdom of the understanding teaches.

14. By the human mind are to be understood its two faculties, which are called the understanding and the will. The understanding is the receptacle of the light of heaven, which in its essence is wisdom; and the will is the receptacle of the heat of heaven, which in its essence is love, as was shown above. These two principles, wisdom and love, proceed from the Lord as a sun, and flow into heaven universally and individually, whence the angels have wisdom and love; and they also flow into this world universally and individually, whence men have wisdom and love. But the two principles proceed in union from the Lord, and likewise flow in union into the souls of angels and men; but they are not received in union in their minds; light, which forms the understanding, being first received there, and love, which forms the will, being received gradually. This also is of Providence: for every man is to be

created anew, that is, reformed, and this is effected by means of the understanding; for he must imbibe from infancy the knowledges of truth and good, which are to teach him to live well, that is, to will and act rightly: thus the will is formed by means of the understanding. For the sake of this end, there is given to man the faculty of elevating his understanding almost into the light which is enjoyed by the angels of heaven, that he may see what he ought to will and thence to do, in order that he may be prosperous in the world for a time, and blessed after death to eternity. He becomes prosperous and blessed, if he procures to himself wisdom, and keeps his will under its obedience; but unprosperous and unhappy if he puts his understanding under obedience to his will: the reason is, because the will hereditarily tends to evils, even to those which are enormous; wherefore, unless it were restrained by means of the understanding, man would rush into acts of wickedness, yea, from his inherent savage nature, he would destroy and slaughter, for the sake of himself, all who did not favor and indulge him. Besides, unless the understanding could be separately perfected, and the will by means of it, man would not be a man but a beast. For without that separation, and without the ascent of the understanding above the will, he would not be able to think, and from thought to speak, but only to express his affection by sounds; neither would he be able to act from reason, but only from instinct; still less would he be able to know the things which are of God, and God by means of them, and thus to be conjoined to Him, and to live to eternity. For man thinks and wills *as from himself*, and this, *as from himself*, is what gives him the faculty of reciprocal conjunction: for there can be no conjunction without reciprocity, just as there can be no conjunction of an active with a passive force without re-action. God alone acts, and man suffers himself to be acted on, and re-acts in all appearance as from himself, though interiorly it is from God. From these considerations, rightly apprehended, may be seen what is the nature of the will of man if it is elevated by means of the understanding, and what is its nature if it is not elevated, consequently what is the nature of the man. But the latter subject, viz., what is the nature of man if the love of his will is not elevated by means of the understanding, shall be illustrated by comparisons. He is like an eagle flying on high, which, as soon as it sees the food below which is the object of its lust, as chickens, young swans, or even young lambs, casts itself down in a moment and devours them. He is also like an adulterer, who conceals a harlot in a cellar below, and who by turns goes up to the highest apartments of the house, and discourses wisely with those who dwell there concerning chastity and alternately withdraws from the company there, and in

dulges himself below with his harlot. He is also like a thief on a tower, who there pretends to act the part of a watchman, but who, as soon as he sees any object of plunder below, hastens down and seizes it. He may also be compared to gnats, which fly in a column over the head of a horse while he is running, but which fall down when the horse stops, and immerse themselves in the marsh. Such is the man whose will or love is not elevated by means of the understanding; for he then remains stationary below, immersed in the uncleanness of nature and the lusts of the senses. The case is altogether otherwise with those who subdue the allurements of the lusts of the will by the wisdom belonging to the understanding. With these, the understanding afterwards enters into a marriage covenant with the will; thus wisdom with love, and they dwell together in the upper apartment with the utmost delight.

XIII. *That it is altogether otherwise with Beasts.*

15. They who judge of things only as they appear before the senses of the body, conclude that beasts have will and understanding as well as men, and hence that the only distinction consists in man's being able to speak, and thus to describe the things which he thinks and desires, while beasts can only express them by sounds. Beasts, however, have not will and understanding, but only a resemblance of each, which the learned call an analogous endowment. A man is a man, because his understanding is capable of being elevated above the desires of his will, and it thus can know and see them, and also govern them; but a beast is a beast, because its desires drive it to do whatever it does. A man, then, is a man, in consequence of this, that his will is under obedience to his understanding; but a beast is a beast in consequence of this, that its understanding is under obedience to its will. From these considerations this conclusion follows, viz., That the understanding of man, forasmuch as it receives the light influent from heaven, and apprehends and perceives this as its own, and thinks from it analytically, with all variety, altogether as from itself, is alive, and is thence truly understanding; and that the will of man, forasmuch as it receives the influent love of heaven, and acts from it as from itself, is alive, and is thence truly will; but that the contrary is the case with beasts. Wherefore they who think under the influence of the lusts of the will, are compared to beasts, and in the spiritual world they likewise at a distance appear as beasts; they also act like beasts, with this only difference, that they are able to act otherwise if they will: but they who restrain the lusts of their will by means of the understanding, appear in the spiritual world as men, and are angels of heaven. In a word, the will

and the understanding in beasts always cohere, and forasmuch as the will is blind, being the receptacle of heat and not of light, it makes the understanding blind also: hence a beast does not know and understand its own actions, and yet it acts, for it acts by an influx from the spiritual world; and such action is instinct. It is imagined that a beast thinks from understanding what to act; but this is by no means the case: it is compelled to act solely by the natural love which is in it from creation, with the assistance of the senses of its body. The reason that man thinks and speaks is solely because his understanding is capable of being separated from his will, and of being elevated even into the light of heaven; for the understanding thinks, and thought speaks. The reason why beasts act according to the laws of order inscribed on their nature, and some beasts in a moral and rational manner, differently from many men, is, because their understanding is in blind obedience to the desires of their will, and thence they are not able to pervert those desires by depraved reasonings, as men do. It is to be observed, that when the terms "will" and "understanding" are here used in reference to beasts, a certain resemblance of, and an endowment analogous to, those faculties, are what are meant: analogous endowments are called by the names of the faculties themselves, on account of the appearance. The life of a beast may be compared with a sleep-walker, who walks and acts by virtue of the will while the understanding sleeps; and also with a blind man, who walks through the streets with a dog leading him; and also with an idiot, who, from custom, and the habit thence acquired, does his work in a regular manner. It may likewise be compared with a person void of memory, and thence deprived of understanding, who still knows or learns how to clothe himself, to eat the food which he prefers, to love the sex, to walk the streets from house to house, and to do such things as soothe the senses and indulge the flesh, by the allurements and pleasures of which he is drawn along, though he does not think, and thence cannot speak. From these considerations it is evident, how much they are mistaken who believe beasts to be endowed with rationality, and only to be distinguished from men by their external figure and by their not being able to express by speech the rational things which inwardly occupy their thoughts; from which fallacies many even conclude, that if man lives after death, beasts will do so too; and, on the contrary, that if beasts do not live after death, neither will man; beside other dreams, arising from ignorance in regard to the will and understanding, and also in regard to degrees; by the aid of which, as steps for its ascent, the mind of man mounts up to heaven.

XIV. *That there are three degrees in the spiritual world, and three degrees in the natural world, hitherto unknown, according to which all influx takes place.*

16. It is discovered by the investigation of causes from their effects, that degrees are of two kinds, one according to which things prior and posterior are constituted, and another according to which things greater and less are constituted. The degrees which distinguish things prior and posterior, are to be called DEGREES OF ALTITUDE, OR DISCRETE DEGREES; but the degrees by which things greater and less are distinguished from each other, are to be called DEGREES OF LATITUDE, and also CONTINUOUS DEGREES. Degrees of altitude, or discrete degrees, are like the generations and compositions of one thing from another; as, for example, they are like the generation and composition of any nerve from its fibres, and of any fibre from its fibrils; or of any piece of wood, stone, or metal from its parts, and of any part from its particles: but degrees of latitude, or continuous degrees, are like the increments and decrements of the same degree of altitude with respect to breadth, length, height, and depth; as of greater and less bodies of water, or air, or ether; and as of large and small masses of wood, stone, or metal. All things, even to the most particular, in both worlds, both the spiritual world and the natural world, are, from creation, in degrees of both these kinds: the whole animal kingdom in this world is in those degrees both in general and in particular; so are the whole vegetable kingdom, and the whole mineral kingdom likewise; and so is the expanse of atmospheres from the sun even to the earth. There are therefore three atmospheres discretely distinct according to the degrees of altitude, both in the spiritual world and in the natural world, because each world has its sun: but the atmospheres of the spiritual world, by virtue of their origin, are substantial, and the atmospheres of the natural world, by virtue of their origin, are material; and since the atmospheres descend from their origins according to those degrees, and are the continents of light and heat, like vehicles to convey these principles to their destination, it follows that there are three degrees of light and heat: and since light in the spiritual world is in its essence wisdom, and heat there is in its essence love, as was demonstrated above in its proper article, it follows also, that there are three degrees of wisdom and three degrees of love, consequently three degrees of life; for they are graduated by the atmospheres through which they pass. Hence it is that there are three angelic heavens; a supreme, which is also called the third heaven, inhabited by angels of the supreme degree; a middle, which is also called the second heaven, inhabited by angels of the middle degree.

and an ultimate, which is also called the first heaven, inhabited by angels of the lowest degree. Those heavens are also distinguished according to the degrees of wisdom and love: the angels of the ultimate heaven are in the love of knowing truths and goods; the angels of the middle heaven are in the love of understanding them, and the angels of the supreme heaven are in the love of being wise, that is, of living according to those truths and goods which they know and understand. As the angelic heavens are distinguished into three degrees, so also is the human mind, because the human mind is an image of heaven, that is, it is a heaven in miniature. Hence it is that man is capable of becoming an angel of one of those three heavens: and he becomes such according to his reception of wisdom and love from the Lord; an angel of the ultimate heaven if he only receives the love of knowing truths and goods; an angel of the middle heaven if he receives the love of understanding them; and an angel of the supreme heaven if he receives the love of being wise, that is, of living according to them. That the human mind is distinguished into three regions, according to the three heavens, may be seen in the memorable relation inserted in the work on CONJUGIAL LOVE, n. 270. Hence it is evident, that all spiritual influx to man and into man descends from the Lord by these three degrees, and that it is received by man according to the degree of wisdom and love in which he is. A knowledge of these degrees is of the greatest utility at this day. For many, in consequence of not knowing them, tarry in the lowest degree, in which are the senses of their body, and on account of their ignorance, which is intellectual darkness, are incapable of being elevated into spiritual light, which is above them: hence naturalism takes possession of them, as it were spontaneously, as soon as they enter on any investigation and scrutiny concerning the human soul and mind, and its rationality, and more so if they extend their inquiries to heaven and the life after death: whence they become like persons standing in the market places with telescopes in their hands, looking at the sky and uttering vain predictions; and also like persons who chatter and reason about every object they see, and every thing they hear, without any rational ideas, resulting from an understanding of the subject, being contained in their remarks: these are like butchers, who believe themselves to be skilful anatomists, because they have examined the viscera of oxen and sheep outwardly, but not inwardly. But it is a truth that to think from the influx of natural light not cleared by the influx of spiritual light, is merely to dream, and to speak from such thought is to make vain assertions, like fortune-tellers. But further particulars concerning degrees may be seen in the work on the DIVINE LOVE AND THE DIVINE WISDOM, n. 173—281.

XV. That ends are in the first degree, causes in the second, and effects in the third.

17. Who does not see that the end is not the cause, but that it produces the cause? and that the cause is not the effect, but that it produces the effect? consequently, that they are three distinct things which follow each other in order? The end with man is the love of his will; for what a man loves, this he proposes to himself and intends: the cause with him is the reason of his understanding; for the end, by means of the reason, seeks for middle or instrumental causes: and the effect is the operation of the body, from, and according to, the end and cause. Thus there are three things in man, which follow each other in order, just as is done by the degrees of altitude. When these three things are exhibited to observation, the end is within the cause, and by the cause is in the effect: thus, in the effect, these three things co-exist. On this account it is said in the Word, that every one shall be judged according to his works: for the end, or the love of his will, and the cause, or the reason of his understanding, are contained together in the effects, which are the works of his body: thus in them is contained the quality of the whole man. They who are unacquainted with these truths, and do not thus distinguish the objects or rational contemplation, cannot avoid terminating the ideas of their thought either in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolff: they thus shut up their understandings as with a bolt, so that they cannot even exercise their reason upon the subject of spiritual influx, because they cannot think of any progression beyond those atoms, monads, or simple substances; for the author of the doctrine of simple substances says, that if they are divided they are annihilated. Thus the understanding remains stationary in its first light, which merely proceeds from the senses of the body, and does not advance a step further. Hence it is not known but that spiritual substance is merely a subtile natural substance; that beasts have rationality as well as men; and that the soul is a puff of wind, like that which is emitted from the breast when a person dies: beside other notions which do not partake of light but of darkness. As all things in the spiritual world, and **all** things in the natural world, proceed according to these degrees, as was shown in the preceding article, it is evident that intelligence properly consists in knowing and distinguishing them, and seeing them in their order. By these degrees, also, every man is known as to his quality, when his love is known; for, as observed above, the end, which is of the will, the causes, which are of the understanding, and the effects, which are of the body, follow from his love, as a tree from its seed, and as fruit from a tree. There are loves of three

kinds ; the love of heaven, the love of the world, and the love of self : the love of heaven is spiritual, the love of the world is material, and the love of self is corporeal. When the love is spiritual, all things which follow from it, as forms from their essence, are spiritual likewise : so, also, when the principal love is the love of the world or of wealth, and thus is material, all things which follow from it, as principiates from their first principle, are material likewise ; and so, again, when the principal love is the love of self, or of eminence above all others, and thus is corporeal, all things which follow from it are corporeal likewise ; because the man who cherishes this love regards himself alone, and thus immerses the thoughts of his mind in his body. Wherefore, as just remarked, he who knows the reigning love of any one, and is at the same time acquainted with the progression of ends to causes and of causes to effects, which three things follow each other in order, according to the degrees of altitude, knows the quality of the whole man. Thus the angels of heaven know the quality of every one with whom they speak ; they perceive his love from the sound of his voice, they see an image of it in his face, and the figure of it in the gestures of his body.

XVI. That hence is evident what is the nature of spiritual influx from its origin to its effects.

18. Spiritual influx has hitherto been deduced, by those who have treated of it, from the soul into the body, but not from God into the soul and thus into the body. The reason of their proceeding thus has been, because no one had any knowledge respecting the spiritual world, and respecting the sun there, from whence all spiritual things issue as from their fountain ; and thus no one had any knowledge respecting the influx of spiritual things into natural things. Now since it has been granted me to be in the spiritual world and in the natural world at the same time, I am obliged by my conscience to communicate these facts. For of what use is the possession of knowledge without its communication ? Without the latter, what is the former, but like collecting and storing up riches in a casket, and only looking at them occasionally and counting them over, without any intention of applying them to use ? In fact, it is spiritual avarice. But in order that it may be fully known what spiritual influx is, and what is its nature, it is necessary to know what that which is SPIRITUAL is in its essence, and what that which is NATURAL ; as also what the HUMAN SOUL is : lest, therefore, this short lucubration should be defective through ignorance of these subjects, it will be useful to consult some MEMORABLE RELATIONS inserted in the work on CONJUGIAL LOVE ; viz. that respecting the SPIRITUAL PRINCIPLE,

n. 326—329; that respecting the HUMAN SOUL, n. 315; and that respecting THE INFLUX OF SPIRITUAL THINGS INTO NATURAL, n. 380; which latter subject is more fully treated of, n. 415—422.*

19. I will here subjoin this MEMORABLE RELATION. After these pages were written, I prayed to the Lord that I might be permitted to converse with some disciples of ARISTOTLE, and at the same time with some disciples of DES CARTES, and with some disciples of LEIBNITZ, in order that I might learn the opinions of their minds concerning the intercourse between the soul and the body. After my prayer was ended, there were present nine men, three Aristotelians, three Cartesians, and three Leibnitzians; and they arranged themselves round me, the admirers of Aristotle being on the left side, the followers of Des Cartes on the right side, and the favorers of Leibnitz behind. At a considerable distance, and also at a distance from each other, were seen three persons crowned with laurel, whom I knew, by an influent perception, to be those three great leaders or masters themselves. Behind Leibnitz stood a person holding the skirt of his garment, who, I was told, was Wolff. Those nine men, when they beheld one another, at first saluted each other, and conversed together in a mild tone of voice. But presently there arose from below a spirit with a torch in his right hand, which he shook before their faces, whereupon they became enemies, three against three, and looked at each other with a fierce countenance: for they were seized with the lust of altercation and dispute. Then the Aristotelians, who were also schoolmen, began to speak, saying, "Who does not see that objects flow through the senses into the soul, as a man enters through the doors into a chamber, and that the soul thinks according to such influx? When a lover sees a beautiful virgin, or his bride, does not his eye sparkle, and transmit the love of her into the soul? When a miser sees bags of money, do not all his senses burn toward them, and thence induce this ardor into the soul, and excite the desire of possessing them? When a proud man hears himself praised by another, does he not prick up his ears, and do not these transmit those praises to the soul? Are not the senses of the body like outer courts, through which alone entrance is obtained to the soul? From these considerations and innumerable others of a similar kind, who can conclude otherwise than that influx proceeds from nature, or is physical?" While they were speaking thus, the followers of Des Cartes held their fingers on their foreheads; and now withdrawing them they replied, saying, "Alas, ye speak from appearances; do ye not know that the eye does not

* The same articles are repeated in the TRUE CHRISTIAN RELIGION. and will be found at n. 280, 697, 35, 77. and 12.

love a virgin or bride from itself, but from the soul? and likewise that the senses of the body do not covet the bags of money from themselves, but from the soul; and also that the ears do not devour the praises of flatterers in any other manner? Is it not perception that causes sensation? and perception is a faculty of the soul, and not of the organs of the body. Say, if you can, what causes the tongue and lips to speak, but the thought? and what causes the hands to work, but the will? and thought and will are faculties of the soul, and not of the body. Thus what causes the eye to see, and the ear to hear, and the other organs to feel, but the soul? From these considerations, and innumerable others of a similar kind, every one, whose wisdom is elevated above the sensual apprehensions of the body, must conclude, that influx does not flow from the body into the soul, but from the soul into the body; which influx we call occasional influx, and also spiritual influx." When these had finished, the three men who stood behind the former triads, and who were the favorers of Leibnitz, began to speak, saying, "We have heard the arguments on both sides, and have compared them; and we have perceived that in many particulars the latter are stronger than the former, and that in many others the former are stronger than the latter; wherefore, if you please, we will compromise the dispute." On being asked how, they replied, "There is not any influx from the soul into the body, nor from the body into the soul, but there is a unanimous and instantaneous operation of both together, to which a celebrated author has assigned an elegant name, when he calls it Pre-established Harmony." After this the spirit with a torch appeared again, but the torch was now in his left hand, and he shook it behind the back of their heads, whence the ideas of them all became confused, and they all cried out at once, "Neither our soul nor body knows what part to take; wherefore let us settle this dispute by lot, and we will abide by the lot which comes out first." So they took out three bits of paper, and wrote on one of them, PHYSICAL INFLUX, on another, SPIRITUAL INFLUX, and on the third, PRE-ESTABLISHED HARMONY; and they put them all into the crown of a hat. Then they chose one of their number to draw; who, on putting in his hand, took out that on which was written, SPIRITUAL INFLUX. Having seen and read it, they all said, yet some with a clear and flowing, some with a faint and indrawn voice, "Let us abide by this, because it came out first." But then an angel suddenly stood by, and said, "Do not imagine that the paper in favor of spiritual influx came out first by chance, for it was of providence: for you do not see the truth of that doctrine, on account of the confusion of your ideas, but the truth presented itself to the hand of him that drew the lots, that you might yield it your assent."

20. I was formerly asked, "How I, who was previously a philosopher, became a theologian;" I answered, "In the same manner that fishermen became the disciples and apostles of the Lord;" and I added that I also from early youth had been a spiritual fisherman. On this, my inquirer asked, "What is a spiritual fisherman?" To which I replied, "A fisherman, in the spiritual sense of the Word, signifies a man who investigates and teaches natural truths, and afterwards spiritual truths in a rational manner." On his inquiring, "How this is demonstrated?" I said, "From these passages of the Word: 'And the waters shall fail from the sea, and the rivers shall be wasted and dried up; therefore the *fishers* shall mourn, and all that cast a hook into the sea shall lament,' Is. xix. 5, 8. In another place it is said respecting the sea, whose waters were healed, 'the *fishers* shall stand from Engedi even unto Eneglaim, they shall be a place to spread forth nets; their *fish* shall be according to their kinds, as the *fish* of the great sea, exceedingly many,' Ezek. xlvii. 10. And in another place: 'Behold, I will send for many *fishers*, saith Jehovah, and they shall *fish* them,' Jerem. xvi. 16. Hence it is evident why the Lord chose fishermen for his disciples, and said, 'Follow me, and I will make you *fishers* of men,' Matt. iv. 18, 19; Mark i. 16, 17: and why he said to Peter, after he had caught a multitude of fishes, '*henceforth thou shalt catch men*,' Luke v. 9, 10." I afterwards demonstrated the origin of this signification of fishermen from the *Apocalypse Revealed*; viz. that since water signifies natural truths, n. 50, 932, as does also a river, n. 409, 932, therefore a fish signifies those who are in possession of natural truths, n. 405; whence fishermen signify those who investigate and teach truth. On hearing this, my interrogator raised his voice and said, "Now I can understand why the Lord called and chose fishermen to be his disciples; and therefore I do not wonder that he has also called and chosen you, since, as you have observed, you were from early youth a fisherman in a spiritual sense, that is an investigator of natural truths: the reason that you are now become an investigator of spiritual truths, is, because these are founded on the former." To this he added, being a man of reason, that "the Lord alone knows who is the proper person to apprehend and teach or communicate the truths which should be revealed for his New Church, and whether such a person is to be found among the dignitaries of the Church or among their domestic servants. Besides," he continued, "among Christians, what divine does not first study philosophy at college, before he is ordained? otherwise, whence could he obtain a sufficient degree of intelligence?" At last he said, "Since you are become a divine, explain what

is your system of divinity?" I answered, "These are the two principles of it, THAT GOD IS ONE, and THAT THERE IS A CONJUNCTION OF CHARITY AND FAITH." He replied, "Who denies these principles?" I rejoined, "The divinity of the present day, when interiorly examined."

THE FIFTH.

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